



## The Count began in 2024:

**We are looking to find INDIGENOUS PEOPLE ADOPTED (SCOOPED UP) from across NORTH AMERICA**

**FILL OUT SURVEY: <https://thecount2024.blogspot.com/>**

### **(100% confidential)**

The government of the United States of America has not issued an official apology or acknowledgment or offered any settlement to adoptees (Lost Birds, Stolen Generations) for the Indian Adoption Projects or ARENA (a program that moved Indigenous First Nations children from Canada to the US and Europe.) I helped to edit and publish a book series LOST CHILDREN so one day, someday **soon**, we will have this important history to use in the courts.

**WE NEED A COUNT** of adoptees first.

FMI: <https://blog.americanindianadoptees.com>

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## ADVANCE PRAISE

To call Trace Hentz's new book, *ALMOST DEAD INDIANS* a catalyst for future change would be an understatement. It is a primary source-document within itself as well. And the information it provides shatters any Pollyanna view of the decades of abuse that have been implemented upon the "American Indian." The immense amount of documented information, words, videos, insights and observations is **astonishing**. The author focuses squarely upon the outrageous persecution of this population by use of a draconian overlordship meant to destroy the family and the culture of the Native American population in order to "assimilate" THEM into the "White-Man's-Mind-Set"! If you take in and study this kaleidoscope of information presented by the author, you'll be so much more aware of these many episodes of insidious persecution and will be better prepared to fill in a large breadth of U.S. History which has been neglected or deliberately passed over in our history. And perhaps with this information you'll be in a PRESENT MOMENT position to alter the old saying, "history is written by the winners!" Because knowledge is power!

—Dan Stevenson III, historian, blogger

I experience *Almost Dead Indians* as relatable with bold clear honesty, curiosity, self-and-other-love, and justified outrage. Again and again, I am blown by knowledge that comes alive with lived experiences and personality. As I read, a powerful storm blasts through my heart and mind—memories, truths, the appalling and repulsive treatment by entitled bullies upon subjugated children; children who survive become women and men. Whole communities are touched by this: grandparents, parents, siblings, aunties, uncles, cousins, all relatives and future generations in the massive, beyond-ugly, legalized genocidal adoptions. In reading this book, I am eviscerated. Yet this is a healing thing. As I stand above my guts laid out, I begin to become aware that not all of those guts are mine but some have been placed within me throughout my childhood; through brainwash surgeries, pedophile manipulations, neglect and the absence of affection and care. That I grew up thinking they were my guts, as I read, I am enlightened that some actually do not belong to me. I cry tears from deep in the well at awakening and reawakening awareness with gratitude that I know more and more that I am not alone—that I am a fellow "soul in progress."

—ANECIA TRETIKOFF, Alaska Alutiiq Sugpiaq, Lost Bird, poet





# **ALMOST** **Dead Indians**

**Lost Children of the Indian Adoption Projects Book 5**

Winyan Ohmanisa Waste La'ke

Trace L Hentz

Blue Hand Books  
Pocumtuckland, Greenfield, MA

NON-FICTION | HISTORY | ADOPTION | THE ANCIENTS | THE COUNT 2024

2024 Almost Dead Indians

Book 5: LOST CHILDREN OF THE INDIAN ADOPTION PROJECTS BOOK SERIES

©Trace Lara Hentz (using her human intelligence)

**ARTIFICIAL INTELLIGENCE WAS NOT USED TO MAKE ANY PART OF THIS WORK.**

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Hentz, Trace Lara [1956—]

Formerly DeMeyer, penname: Laramie Harlow, Lakota family name: Winyan Ohmanisa Waste La'ke (She loves to Travel)

MEDIA CONTACT: Liz Hill, [liz@lizhillpr.com](mailto:liz@lizhillpr.com)

Published by BLUE INDIAN BOOKS, 25 Keegan Lane Suite 8-C, GREENFIELD, MA 01301

[www.bluehandbooks.org](http://www.bluehandbooks.org)

**ISBN: 979-8-218-38400-5**

FIRST EDITION

**EXPANDED EDITION (reformatted to 8.5 x 11" with new ISBN)**

Printed in the United States

Read more: <https://blog.americanindianadoptees.com>

SURVEY: <https://thecount2024.blogspot.com>

Send your questions and comments to Trace: [tracelara@pm.me](mailto:tracelara@pm.me)

BOOK TOPICS: Lost Children of the Indian Adoption Projects | Cultural Genocide | American Indian History | Indigenous Slavery | Closed Adoption Controversy | Holocaust Studies | Indian Adoption Projects | North American Indian History

Remember: "A great general has said that the only good Indian is a dead one,"  
General Pratt said.

**They didn't kill all of us, so we win.**



For Little Snow Moon  
A little girl who died in the Indian Wars  
(My artwork)

And for the Stolen Generations, living and dead



*In memory of another Lost Bird: Sherry Standing Soldier*

Funk, Nebraska—Sherry was adopted out. Renamed Cynthia S. “Cindy” Lammers, she died July 11, 2017 at age 51, due to suicide. She was born on Feb. 10, 1966, in Rosebud, S.D. Her birth mother was Amy Standing Soldier-Busch. They never met. Sherry (Cindy) contributed her story in the anthology CALLED HOME: The Roadmap in 2016, when she had finally found her four brothers who were also adopted out. I miss you so much, Cindy. Our hearts are heavy. (BELOW, Family Photo from CALLED HOME)



### ***Other books by author***

Becoming (Laramie)  
Sleeps with Knives  
One Small Sacrifice: The Memoir

#### **BOOK SERIES**

Two Worlds: Lost Children of the Indian Adoption Projects  
Called Home: The RoadMap  
Stolen Generations  
IN THE VEINS (Busbee editor)  
Almost Dead Indians: THE COUNT 2024

#### **IT'S A MIRACLE WE SURVIVED THIS FAR BOOK SERIES:**

Mental Midgets | Musqonocihte  
What Just Happened  
Finding the Invisibles: A True Story

#### **CO-EDITOR**

Unraveling the Spreading Cloth of Time: Indigenous Thoughts concerning the Universe (with MariJo Moore)

## I was living a lie...

But my therapist said, even if it was a lie, it was a lie I believed. I had a father raising me. I had two parents raising me. If you ask me to try to reconcile it, my brain will explode. I'll have to go, like, take a nap. I'm a trauma victim. I still deal with PTSD today.—Kerri Rawson, from her memoir *A Serial Killer's Daughter* (Kerri Rawson is the daughter of Dennis Rader, better known to the world as the serial killer BTK (Bind,Torture,Kill.)

**Poem by Rita Joe (Mi'kmaq Poet Laureate), which seems particularly appropriate**

Today, this morning I prayed

I ask to write a little longer

I ask if I may be able to think

I ask for a small strength

I still want to show, teach.

You will find when I am gone

I thought about all of you

Continue the work, you young people

You can do it.

## INTRODUCTION

**L**et's start out with a QUIZ: how many Indigenous people were on Turtle Island (now North America) before 1490?  
100 million? 10 million?

**No one knows. What we do know—millions did live here. Then millions die here. Many Millions.**

By the end of the 19th century, writes David E. Stannard, a historian at the University of Hawaii, Native Americans had undergone the “worst human holocaust the world had **ever** witnessed, roaring across two continents non-stop for **four** centuries and consuming the lives of countless **tens of millions** of people.”

I read Stannard's book—you should, too. [*American Holocaust: The Conquest of the New World*; David E. Stannard; Oxford University Press, 1993]

Maybe all those museums could give us an accurate count in their bone collections?

**Question 2:** What do you know about Columbus who sailed the ocean blue in 1492...?

**The primary outcome of Columbus's voyage to the new world was the enslavement of hundreds of thousands of Native Americans and the pilfering of 45,000 tons of gold and silver (valued at £10 trillion in modern currency).—*The History of the World Part 5—Age of Plunder*, BBC (2018) Film Review by Dr. Stuart Bramhall**

Looting, too? Well that's not good. In 1492 Columbus, the real-life-slave trader-pirate, was capturing humans for Spain, and lands three boats in Hispaniola. (Carib People say Columbus, an Italian guy working for Spain, was lost at sea.)

**Question 3:** Who came next? (This is up for serious debate.)

Claims were made for the sighting on some part of Canada's Atlantic coastline by the **Irish monk St. Brendan** in the sixth century. However, archaeological excavations at L'Anse aux Meadows near the northern tip of Newfoundland suggest Norsemen were the first Europeans to see Canada in the late 10th and early 11th centuries. These remains show that the earliest sighting was probably made by Bjarni Herjolfsson in 985 or 986; and about




1000, Leif Ericsson landed in the first of a series of expeditions, in the establishment of a short-lived Norse settlement.

[<https://www.thecanadianencyclopedia.ca/en/article/exploration>]

Some speculate that seamen from Bristol (British Isles) reached Newfoundland, or thereabouts, in the 1480s, BEFORE the Columbus's voyage of 1492. Next: John Cabot's English expedition of 1497 as the first known voyage to mainland North America. Jacques Cartier's arrival was in 1534.

On three ships the first (French) Huguenots arrived in **1564**, 56 years before the Mayflower. They were weary of the never-ending war between Protestants and Catholics back home in France. Near what is now Jacksonville, Florida, with the help of a local tribe, they built triangular Fort Caroline. But Spain had already claimed Florida and most of everything else in North America. When the King of Spain heard about the Huguenot fort he sent an army to erase them and replace them with the Spanish colony St. Augustine. The Huguenots courageously sailed out to attack the Spanish at sea but a hurricane dashed their ships against the Florida coast. Of course, the Huguenots failed.

<https://newtopiamagazine.wordpress.com/2012/10/15/the-intelligencers-and-the-fifth-moon-of-jupiter-alchemy-in-the-american-colonies/>

 <https://www.thecanadianencyclopedia.ca/en/article/huguenots>

### Huguenots | The Canadian Encyclopedia

**Huguenots**, a popular term used since 1560 to designate French Protestants, some of whom became involved in the Newfoundland fishery and Canadian fur trade, and in abortive colonization attempts in Canada (1541-42), Brazil (1555) and the Carolinas (1562-64).

*I think they'll argue about these claims for the next 500 years.*

By the way, there **was** contact before the British, French, Dutch and Spanish made their journeys across the Atlantic or Pacific Oceans to plant their flags... long before. Jack Forbes (Powhatan-Renape) wrote about this in THE INDIAN IN AMERICA'S PAST in 1964. He found evidence that five beggar Buddhist Priests were here in 458 (A.D.) so Indigenous People survived **that** earlier contact but someone merely forgot to jot it down for future historians, I guess.

**Question 4:** Who came next? (HINT: Pocahontas) (Don't get me started on those myths.)

Consensus is 1585 in Roanoke, Virginia. Then in 1607, the British established the Jamestown Colony of Virginia and this proved to be the beginning of the end for the Powhatan Confederacy, and 30+ tribal nations. Then other invaders come ashore: in

1630 in Plymouth, Massachusetts a boat load of Pilgrims arrive on the Mayflower. Can we trust the boat people to give us accuracy on what happened? Nope.

Trudell sums it up...

*"...Historically, we went from being Indians to pagans to savages to hostiles to militants to activists to Native Americans. Its 500 years later and they still can't see us. We are still invisible.... They can't deal with the reality of who we are because then they'd have to deal the reality of what they have done... So they have to fear us, not recognize us, not like us... The very fact of calling us Indians creates a new identity for us, an identity than began with their arrival. Changing identity, creating a new perceptual reality, is another form of genocide. It's like severing a spiritual umbilical cord that reaches into the ancestral past. The history of the **Indians** begins with the arrival of Europeans. The history of the People begins with the beginning of the history of the People... The history of the People under attack is not very long, in an evolutionary context not very long, it's only 500 years."—the late John Trudell (Santee Sioux)*

**BONUS QUESTION:** *How many more ways to die?* Besides germ-warfare? Scalping parties? Bounty Hunters? 1,000+ massacres? The invaders enslave Indigenous people. (I was told Natchez tribal peoples were shipped by boat, in chains, to silver mines in South America.) In 2024, there is MUCH MORE on this topic being written...

***From my paper FIRST CONTACT (2000): Who arrived in New England first?***

Scandinavian Leif Ericsson or other Viking Norsemen? John and Sebastian Cabot—Venetian navigators for the English? Portuguese Gaspar and Miguel Corte Real? British seamen from Bristol? It's all difficult to prove. In 1524, Giovanni de Verrazzo documented and provided the earliest description of the East Coast, widely recognized in text written about the time period.

Also, in 1524, Jacques Cartier navigated the St. Lawrence River, exploring and claiming Canada for the French. In 1604, Samuel de Champlain's voyage was recorded in 22 volumes, providing some of the first maps of the New France shores, later to be called New England shores. In 1614, John Smith arrived from Virginia and examined the whole coastal area of New England and counted some 40 tribal villages between Cape Cod and Penobscot Bay. The north shore of Massachusetts Bay, the Nameag Peninsula, was the earliest Puritan settlement, according to colonial history. (I call 'em PLANT THE FLAG PEOPLE.)

(When I gave my paper, many people were shocked, and some didn't believe it was true. Yes, Indian Slavery is true.)

By the way, Great Britain has never apologized for slavery or even acknowledged its hugely profitable SLAVING EMPIRE: Watch THE QUEEN'S SILENCE:

<https://boxcast.tv/channel/j6xgsnoynpdaw22mttl?b=m1kkdkdhcst5nrx1lrsh>

According to *Indian New England Before the Mayflower*, author Howard S. Russell estimated a Native population of 75,000 for the entire area called New England but he added "Precise figures we shall never know."

"At the time of first contact, around 1500 C.E. (Common Era, formerly known as A.D.), the Indian populations in North America had numbered, according to **sober** estimates, around 5 million. There were more than 500 distinct tribes spread over the entire continent—

from the Florida Keys to the Aleutian Islands. The deserts of the American Southwest hosted some of the most advanced societies, who built cities that still stand today. At the confluence of the Missouri and the Mississippi, where St. Louis now stands, was a city of more than twenty thousand (Cahokia). Along the resource-rich eastern seaboard, the coast was populated, without break, from Florida to Newfoundland. But four hundred years of warfare, disease, and starvation had taken its toll. According to the US census, there were only 237,000 Indians in the United States in 1900, a twentieth of the population at its peak. The story of the land parallels that of the population. The United States comprises 2.3 billion acres. By 1900, Indians controlled only 78 million acres, or about 3 percent."—*The Heartbeat of Wounded Knee*, published by Riverhead Books. Author **David Treuer** is Ojibwe, from the Leech Lake Reservation in northern Minnesota.

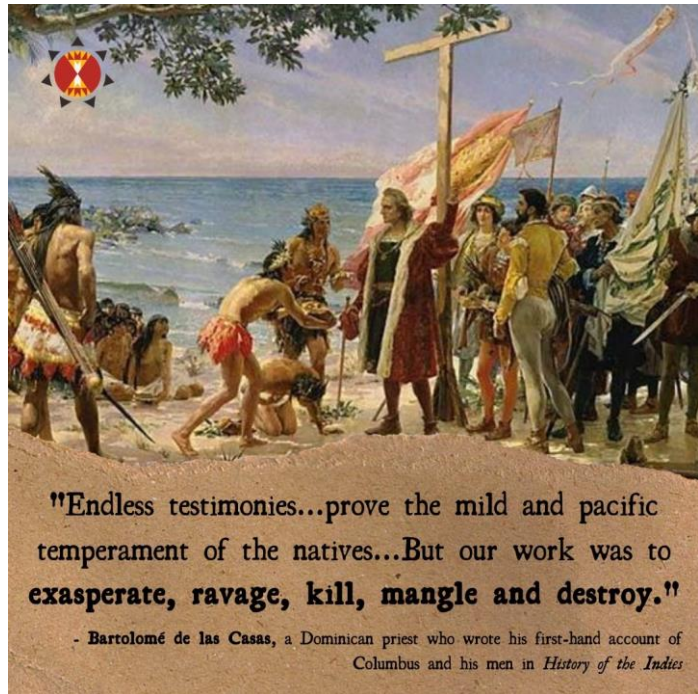


Figure 1 ACCOUNT of COLUMBUS ARRIVAL

## Question 5: What was Their AGENDA?

Scottish historian Alan Watt said: When you read the old books (in their secret libraries), author H.G. Wells wrote the first, a two-volume set "*The History of the World*," and he lays out "the races" that would have to be destroyed because they could not come into this "new order," which was an economic system (their invented civilization). Wells said that the **Red Man** would have to be killed off by diseases and so would the Blacks. He also

had the Irish in there, by the way.” (What Diseases?) READ:  
<https://encyclopedia.ushmm.org/content/en/article/hg-wells>

So Watt said there is always a plan, always an agenda of eugenics, and of course I can add why: looting, mining, wealth and slavery. They wrote a lot of their agenda openly in the early 1900s. Their agenda declared which “races” would need to be eliminated. This had been done before, all through the ages. These people (if you can them that) are the epitome of **pure evil**.

“And that’s always been the foremost of an Elite’s agenda, is depopulating “unwanted” people. The useless eaters, as Lord Bertrand Russell called us all, basically. If you weren’t essential to the system, then they shouldn’t live.” —Scottish historian **Alan Watt**, Sept. 6, 2020, Cutting Through the Matrix

“... a lot of the Empire’s strategy is quite simple. One can trace the metamorphosis of this *slime mold* across the ages. The Anglo-American system today is in fact a historical outgrowth of what was once the **Venetian Empire**. The Anglo-American system is simply the latest expression of that, which emerged from the **old British Empire** system, which was itself a result of the ancient families of Venice having to migrate from the lagoons around the Adriatic Sea for strategic purposes. ... America was founded as a refuge from that old degenerate European (Elite) aristocratic system.—David Gosselin, in Age of Muses



There were no cell phones to warn other Indigenous people in 1490 or earlier. There were no text messages, no social media. There were no cameras rolling when the missionaries, militias and later social workers came for Native children.

“Their long game goal is to create a civilization that has completely eradicated the social and human experience that existed prior to the introduction of social media. The founders of social media admitted it years ago: to rip apart the fabric of society.” —Book of Ours blog

**ANOTHER BONUS QUESTION: How many tribes are in Russia? (Keep reading this book to find out. I was shocked!)**

Traditional Mide people of Ojibway and people from other nations have interpreted (in the Seven Fires Prophecy) that the light-skinned people will face “**two roads**”: the road to technology and the road to spiritualism.

After hundreds of years, the SEVEN FIRES and THE PEOPLE migration found their sacred ground. It is thought it took about 500 years to complete the journey, which began around 900 A.D. Anishinaabe/Ojibwe people have been living in these areas 400+ years before any Europeans settled in this area.

**The invaders had a plan, but so did we.** (Read Spiritual Tune-up in back of book)

## QUESTION 6:

How many Native adoptees are out there?

No one knows. We are about to CHANGE that—we are doing a COUNT in 2024.



*We are the Stolen Generations, Indigenous ADOPTEES, who are almost dead.  
Almost.*

# ***BIG WARNING***

**D***addy wants to be your boyfriend...* A few years ago, during the plague, I was thinking about ways to grab attention to this brutal history. So I thought what if I'd call this new book "Daddy wants to be your Boyfriend?" That ought to disgust "SOME" who have a morbid interest in incest and Indigenous people... It makes my skin crawl, but it's how I lived as a teen so I have to warn you—my sarcasm has changed. I changed a lot.

Another book title: *Raised in a Nuthouse*. (That should make you laugh.)

Seriously: History is a horror show. Some of this research might make you sick. Several stunning cases are recounted by the Native Child and Family Services of Toronto in its report titled "*Research Project: Repatriation of Aboriginal Families—Issues, Models and a Workplan*."

One Native child, placed with a bachelor in Kansas, was sentenced to 20 years in prison for killing his adoptive father with a baseball bat. The trial revealed that for years the youth had been sexually abused by his adoptive father.

Likewise, a Native girl placed with a family who subsequently moved to Holland wound up a drug addict and prostitute after being impregnated twice by her adoptive father. After years of living abroad, she returned to Canada where, with the help of birth siblings, she established a new life.

Adoptees suffer physical and sexual abuse? Really? Do you read about that in newspapers? No?

If you are adopted, you already know that being adopted is **not** a fairytale, not easy as many of you non-adopted were told, or imagined. Trust me. Adoptees are ALMOST Dead Indians. Almost.

Some readers of my earlier book ONE SMALL SACRIFICE (OSS) got stuck on the sexual abuse I endured but please **don't** stop reading this book. Yes, my daddy, my adoptive father did want to pursue an intimate relationship with me. Gross, right? It disgusts me, too. And I know MANY more Native adoptees that had the exact same thing happen to them. Some did have sexual intercourse with their DADDY or MOMMY or BROTHER or cousin or uncle, etc.! (Rape is a better word.) What is it with these adoptive parents? Not all of them, of course. But do they see us as exotic, as playthings?

The end result for me was: below-zero super-low self-esteem.

Truth matters. Dealing with tragic experiences, the Santee Sioux poet John Trudell spoke truth when he told me in 2000, "I see as clearly as I can. The objective is for me to be



as real to myself as I can possibly be. The more real I can be to myself, the more real (maybe) I can be to other people. It's a challenge."

In this new book, **ALMOST Dead Indians**: "I try to be as clear and coherent I can be with myself, and with you."

### **MASKS (from my book Mental Midgets)**

We wear the measure of our beauty  
We wear our disappointment  
We wear the words and opinions of others  
We wear our parent's opinions  
We wear our grandparent's smiles  
We wear our neighbor's gossip  
We wear optimism and fear  
We wear inner turmoil  
We wear our partner's words of love  
We wear our children's needs  
We wear our kindness  
We wear our anger  
We may wear masks of arrogance  
We may wear our pride  
We may wear our indifference  
We wear our lives: some hard, easy, sad  
We wear our promises, oaths, titles  
We wear ourselves out © 2013

I wore so many masks. I didn't know who I was—but hell, neither did the adoptive parents Edie and Sev, or their big biological families... only Grandma Rose from Belgium encouraged me to "Find Your People." I didn't ask to be in the witness protection program, this adoption industry con game. I didn't ask to have my identity erased with fake documents, like my fake original birth certificate (OBC)—the only legal document I have.

The adoption industry created this fantasy for whom exactly? For governments to hide earnings from child trafficking—their GRAND THEFT BABYRING— or the real Operation Baby Heist?

I waited and waited until I was an adult (age 21) to have my identity back and was told "no." What the \_? First the Catholic Church denied me my identity (and papers) when I asked, then the state of Minnesota denied me a copy of my original birth certificate (OBC). (FINALLY I will get my OBC in Minnesota in July 2024.)

So their adoption falsehoods are in whose best interests? Who designed this? The church and state tied my hands with their laws and lies.

Let's get this straight: The adopters, the parents who bought me, they'd want to tell people I'm their kid when I'm not? Who convinced them this was a good idea, that a "closed

adoption” was a good idea? (Closed means sealed adoption records with the real names of real people erased.) Do they tell me or not tell me I’m adopted? How do they decide? Because other people know? They might tell me? How do you live with that? What if they continue to lie to me and I am dating a blood relative. (Obviously Daddy knows I am not his biological kid.) I don’t know who I am, right? What happens then? What happens when adoptive parents (male and/or female) become sexually interested in children they adopted? Shocked? Oh, it is NEVER reported in mainstream media. But it happens. What about adoptee suicide? We’ll get into all of this.

**T**his book is about history, what I collected while writing OSS and the past 30 years writing and studying on my own, and working as a journalist. You’ll have to read OSS to find out my entire story. In this book I include some important history I published on the American Indian Adoptees blog/website and on a wordpress blog.

Writing about my horrific childhood in OSS took me nearly five years. This book took longer, over twenty. (I wrote a paper called First Contact on Indigenous slavery in 2000.) Inaccuracy hits a big snag in Indian Country; we have a different version of “truth.” (In the conclusion, you’ll read about FORT DETROIT).

Being an adoptee, even being American, means conflicting versions of this-story.

Shame and confusion can do that, too—*both* tried to SILENCE me. John Trudell calls it “mining”—and he means it literally... This means your soul is mined, as in tortured and enslaved. “Mining” steals your confidence and self-worth. Mining robs you.

Scared? Yes. Did I want to remember those early years? No. Remembering what Sev DeMeyer did to me paralyzed me: to go back in time to think about those years seemed like a bad idea, like I’d be reliving it.

Our minds do bury what is hard to comprehend. When we feel safe, as adults, after time has passed, we can go back and look at what happened. (And Sev died in 1985.) Talking about it and writing about it releases the shame. That is what this book is about... looking at atrocities, looking at how we survived.

Do I have to write what happened to Turtle Island? Absolutely. **WARNING:** This kind of knowledge will realign your “thoughts” on Indigenous history and adoption. It’s a circle. History has a way of showing us a pattern, and if we study the pattern, we can see the pattern (an agenda) (like genocide) coming back around again and again.

It’s strange it took me a long time to realize that I am not a DeMeyer, and never was. I used that name as a journalist for many years. Yup, my mind was colonized. (I took my husband’s name in 2014 though we married in 2004.)

I endured more than five years of inappropriate touching and non-stop talk about sex, what DADDY wanted to do to me in graphic detail. And the sex toy he bought me—well, I ran away.

Why didn’t I go to police or to a trusted teacher or a relative? First I was afraid no one would believe me. Second, I was afraid I’d be blamed—my mother had called me a whore. I was 12 when my dad first molested me—I was not a whore.

Our family was sick. I was raised by very sick people in a **nuthouse**.



I want each and every abuse victim, anywhere in the world to know: your silence keeps you the victim. Silence is not an answer. To heal this, you have to tell someone.

First, find a really good therapist; then hire a really good lawyer.

Now I am the survivor of abuse, not a victim. I survived adoption, too, and had a reunion with my relatives.

Yes. HISTORY IS A HORROR SHOW! We had to depend on “them” (the adoptive parents). That is how adoption is useful mind control. The only way to comprehend this messy world is to realize the evil running the operations.

Ask any adoptee who has tribal ancestry. If you are not told, you’re just another dead Indian—at least on record and on tribal rolls.

“I think the cruelest trick that the white man has ever done to Indian children is to take them into adoption courts, erase all of their records and send them off to some nebulous family that has a value system that is A-1 in the State of Nebraska and that child reaches 16 or 17, he is a little brown child residing in a white community, and he goes back to the reservation and he has absolutely no idea who his relatives are, and they effectively make him a non-person, and I think... they destroy him.”—the late **Louis La Rose**, chairman of the Winnebago Tribe, speaking before the American Indian Policy Review Commission

## ***Adoptive U.S. Parents paid Thousands for Indigenous Manitoba children***

Donna Carreiro · CBC News 2016



**Figure 2 Photo: Carla Williams was adopted by a Dutch family during the Sixties Scoop. (CBC)**

Marlene Orgeron recalls the day her adoptive Louisiana parents told her they bought her for \$30,000. Her brothers, they told Marlene, were “freebies.” It left her feeling worthless.

“They told me I should feel grateful they paid anything for me at all,” Orgeron said. “I felt so guilty.”



**Figure 3** Marlene Orgeron was taken from her home in Shoal Lake, Manitoba, in the 1970s and adopted by a family in the U.S. (CBC)

It's the latest revelation in a story survivors say has haunted them for decades: the money behind the Sixties Scoop. The scoop, as it is called, refers to the era from the 1960s to the 1980s, when child welfare authorities scooped up Indigenous children and adopted them out to non-Indigenous families. Those placed in homes outside the country weren't just adopted out of their Indigenous homes and into mostly white American families—they were bought and paid for. “It hurts so much, but I have waited so many years for someone to finally talk about this,” said Dianne Fast, whose brother Willy was seized from their Eriksdale, Manitoba, home and adopted by a couple in Indiana.

His value? Fast said her brother went for \$10,000. “His mother used to say she owned him.”

Carla Williams, also from Manitoba, was adopted by a family in Holland for \$6,400.

Manitoba twins Alyson and Debra ended up in Pennsylvania. They said they were valued at \$10,000 as a pair.

Wayne Snellgrove (adopted in Massachusetts) calls it human trafficking. “[My adoptive parents] paid a lot of money for me,” said Snellgrove, who started out in foster care. “They farmed us out to an [American] adoption agency and then they sold me.”

Carla Williams said the thought of the transactions is revolting. “It sickened me,” she said.

Sold to American adopters? Indeed... The fact is adoption is human trafficking. If a child is taken from their natural parent(s) and sold to strangers, that is trafficking. If money is exchanged for children and babies, that is trafficking. If lawyers and judges and adoption agencies charge money to handle babies for sale, they are trafficking in humans. Once you see the truths, you cannot un-see it.



### ***WARNING ABOUT DNA COMPANIES AND DATA COLLECTION***

Rebecca Tallbear wrote: “DNA, Blood, and Racializing the Tribe:”

Detailed discussion of the Bering Strait theory and other scientific theories about the population of the modern-day Americas is beyond the scope of this essay. However, it should be noted that Indian people have expressed suspicion that **DNA analysis is a tool that scientists will use to support theories about the origins of tribal people that contradict tribal oral histories and origin stories.** Perhaps more important, the alternative origin stories of scientists are seen as intending to weaken tribal land and other legal claims (and even diminish a history of colonialism?) that are supported in U.S. federal and tribal law. As genetic evidence has already been used to resolve land conflicts in Asian and Eastern European countries, this is not an unfounded fear. [The exploitation of Indigenous genetic material, like the theft of human remains, land and artifacts, has led to widespread distrust to outright **boycotts** of these companies by Native communities.]

<https://geneticliteracyproject.org/2016/10/06/native-americans-fear-potential-exploitation-dna/>

# DEAD INDIANS

Ok, we are going to start here with some dots. You and I will connect them.

In **one year**, 1851, the United States paid out more than \$1 million in bounties for Indian scalps. (We'd be really dead Indians then.) Pequot scalps? The bounty was \$100 in colonial times. \$100 is like a million dollars today, right?

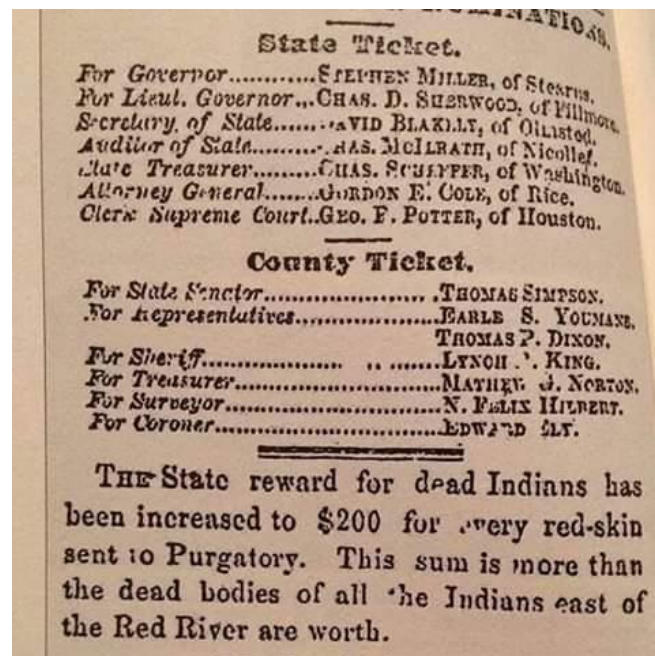


Figure 4 1863 <https://nativenewsonline.net/opinion/america-s-real-longest-war-was-the-conflict-against-indigenous-americans>

“...We must not shy away from the past and the things that have hurt us. We must not bury our truths. We must embrace and remember who we are and who the Great Creator intended us to be. Indian people have carried a heavy burden and responsibility. It is only with the preservation of our cultural identity and language will we find our way back to the people we were meant be. It is for these reasons, preserving our culture and helping our ancestral memories to live is so very important. Especially at this time. For if not now, then when will we wake up and regain our freedoms, inside ourselves? Our heritage and culture are what makes us Indian people. We have a responsibility to our youth and to the future generations to show them who they are. Children will always be representative of our own actions.”—**Moses Brings Plenty** (Oglala Lakota) He’s a musician in the band Brule (Paul LaRoche is an adoptee). Moses is an enrolled tribal member from the Pine Ridge Oyate

(Reservation). He's known for his recurring role on Sheridan's *Yellowstone*, as well as the role of Ottawa Jones in Showtime's *The Good Lord Bird*. He has also portrayed "Crazy Horse," "Sitting Bull," and many other historical Indian warriors. He also serves as American Indian consultant/producer on many of Sheridan's productions, where he ensures the authenticity of all American Indian storylines, set design, hair and make-up, and costumes.

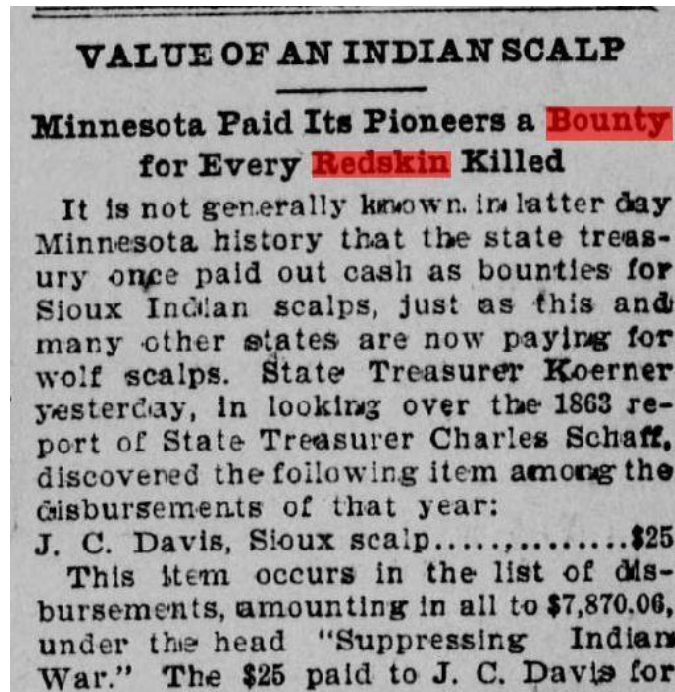


Figure 5 CLIPPING, Minnesota, 24 October 1897

<https://cdnc.ucr.edu/?a=d&d=LAH18971024.2.212> \$100 paid for one scalp in that county and \$200 for another... "Suppressing Indians War?" Over SEVEN THOUSAND DOLLARS for SCALPS? (\$7,870.06 in 1897, today's dollar value = \$260,110.00)

Yes, for 500+ years it's been an ongoing crime against humanity, genocide, collecting scalps, bounties for dead Indians, slavery, then murder the truth and collect our bones.

Here is one more example:

It was so simple (too simple) to use "disease" for massive die-offs of Indian people (for their lack of immunity to germs) (yeah, right), instead of calling it what it was: *germ warfare* and murder. Just look at Lord Jeffery Amherst. (Right now I know scholars investigating—many imported British poisons produced massive deaths when victim's bodies





looked like small pox that had killed them... clever, right?) Among the damning evidence are letters written in 1763 between officers of the British military detailing **plans to send a plague among the “vermin” to eradicate them.** READ: <https://medium.com/@alhakofi/yes-white-americans-purposefully-infected-native-americans-with-smallpox-ed5b913a235b>

## JAMES KIRKER: SERIAL KILLER SCALP HUNTER? July 6 1846 Massacre

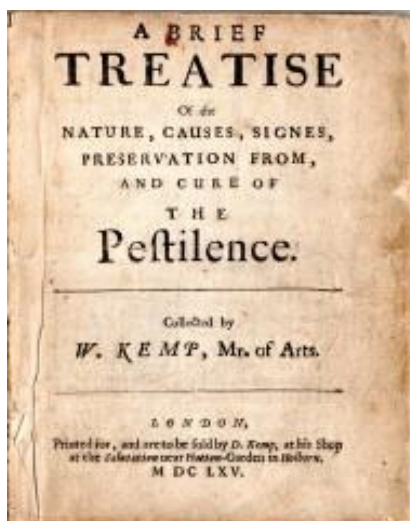
Reckoning 1 [https://en.wikipedia.org/wiki/List\\_of\\_Indian\\_massacres\\_in\\_North\\_America](https://en.wikipedia.org/wiki/List_of_Indian_massacres_in_North_America)

1846	July 6	Kirker Massacre	Chihuahua	Irish-born American Scalp hunter <a href="#">James Kirker</a> was hired by the Mexican government to kill or capture <a href="#">Apache Indians</a> . Alongside local Mexican citizens, he lured a band of <a href="#">Chiricahua</a> Apaches into <a href="#">Galeana, Chihuahua</a> and got them drunk. After the “festivities”, Kirker’s men killed and scalped 130 men, women and children.	130	[192]
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(Kirker KILLED and SCALPED 130 men, women and children.)

They perfected their guns and poison on our bodies. They made war on us. They wiped out entire villages. Giving diseased blankets to expose First Nations people to smallpox is pretty well-known; it created a decisive advantage in war and conquest against Indigenous People everywhere. The weaponization of “pathogens” like small pox and “poisons” in tainted alcohol (like wine) (early bio-weapons) have been a coveted area of military machinery for a very long time....a very very long time.

## **A Brief Treatise of the Nature, Causes, Signes, Preservation From, and Cure of The Pestilence—1665**



Holborn, UK, 1665. The World in 2024 is still recovering from a plague. The concerns of detecting, treating and curing the victims of any pandemic bring to mind similar concerns that populations faced in earlier times when plagues, or pestilences, decimated the populations. In 1665-1666, for example, the Great Plague of London (which killed an estimated 100,000 people—almost a quarter of London’s population—in 18 months) attacked England. W. Kemp, a medical practitioner at the time, decided he could best help the City of London fight this plague by publishing his recommendations in *A Brief Treatise of the Nature, Causes, Signes, Preservation From, and Cure of The Pestilence*. (rare book from 1665)

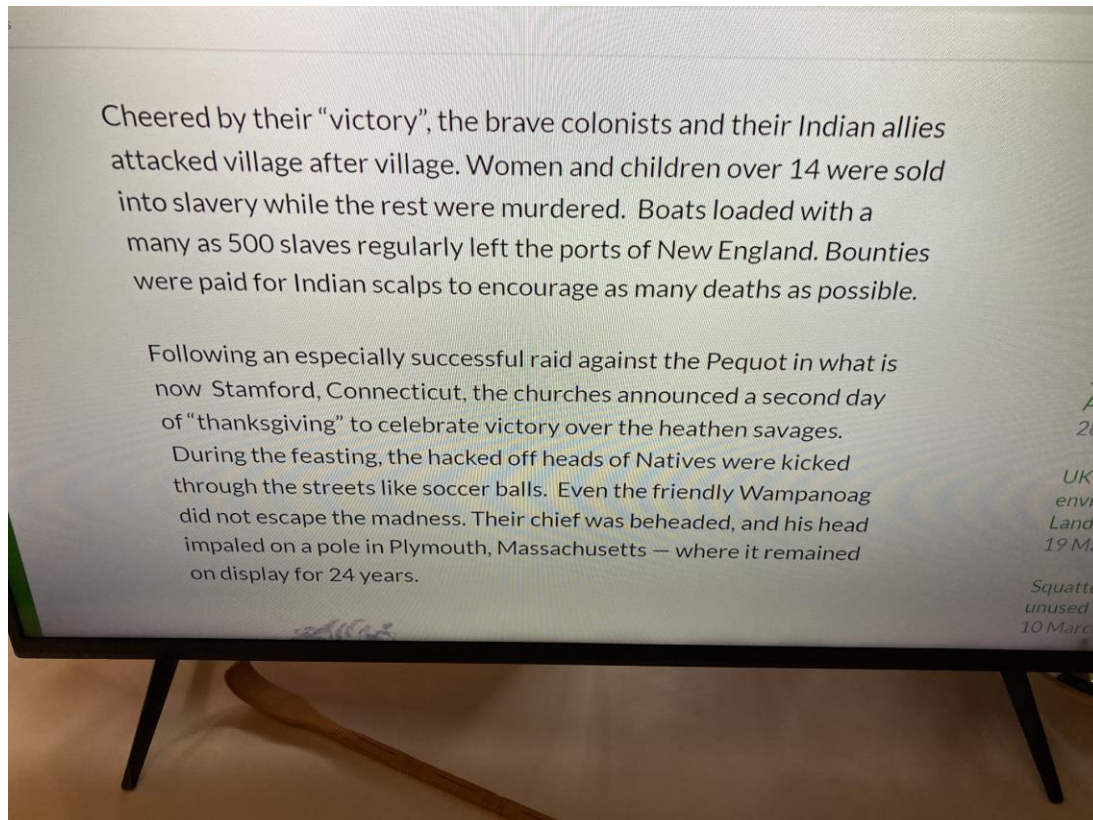


Figure 6 Dr. B Teaches Sociology (Youtube) <https://youtu.be/-Y-IG3Y9TKU?si=cepgyQ45n7SFj0kx>

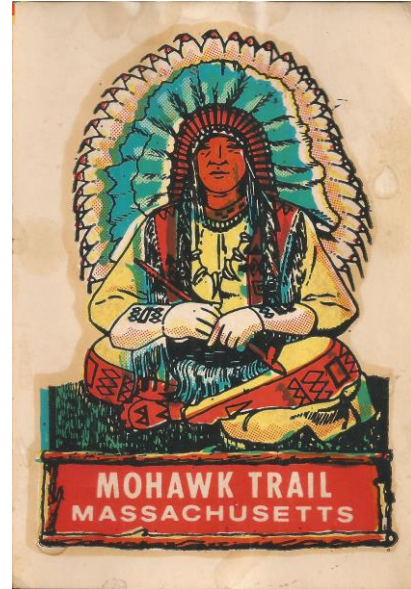
**Native women and children over 14 were sold into slavery while the rest were murdered... Hacked off heads? Kicked like soccer balls? Stamford, Connecticut?**

### Scalp bounties in New England and California

Colonial governments in New England issued over 60 scalp bounties from the 1680s through the 1750s, typically during various conflicts between Colonists and Native Americans. Massachusetts made the widest use of scalp bounties among the New England Colonies in the 1700s. Oct 3, 2023

Here are William Bradford's own words, from his history "Of Plimoth Plantation":

Those that (e)scaped the fire were slaine with the sword; some hewed to peeces, other rune throw with their repaiers, so as they were quickly dispatched, and very few escaped. It was conceived they thus destroyed about 400, at this time. It was a fearful sight to see them thus frying in the fyer, and the streams of blood quenching the same, and horrible was the stinck and sente there of; but the victory seemed a sweete sacrifice, and they gave the prayers thereof to God, who had wrought so wonderfully for them, thus to inclose their enemies in their hands, and give them so speedy a victory over so proud and insulting an enemy.



Sweet Sacrifice? Children? Elders? Frying in the Fire? In short, the Pequot War history of the original Thanksgiving is a horror story. [Bradford was the second governor of the [Plymouth Colony](#) (1620-1691)]

(IMAGE) More Historical Inaccuracy: Mohawk Trail doesn't really exist. I'm living in Pocumtuck Territory. Tribes here did not wear eagle feather headdresses. (my local tourist sticker)

Did you watch the HBO series DEADWOOD? Scalps of Oglala Lakota were brought to the saloon owner and he paid for them. I was repulsed. READ: <https://historycollection.com/governments-used-to-pay-for-native-american-scalps-which-made-scalping-a-booming-business/2/>





## ***What did tribes make of the INVASION?***

*“Try as he might to comprehend the life on the far side of the ocean that the white man described, the brown man was unable. Such a life was beyond belief. He could not envision one man or a small group of men and women owning all the land, all the animals, all who dwelt upon it, all the produce, man’s labor and his harvest, and men’s lives. But he felt sorry for his friend.” – Basil Johnston, THE MANITOUS (1995), Chapter 11, AUTTISSOOKAUNUK, describing the strangers with light complexions who landed on the brown man’s land and described Europe. Tribes had no concept for what he described, which was colonization and slavery.*

What has been written about the European’s arrival is for the most part sinister. In rock art, scrolls and oral history, tribes recorded, understood and remembered the events of early colonial contact by means of symbolic images: Manitous (or spirits), floating islands, flying and underwater ships, giant birds, thunder and lighting, sounds of music in the air, a strange white whale, dreams, premonitions and warnings. Early tribes viewed Puritan disregard for ritual to mean earthly disaster and punishment. They believed these aliens were Manitous possessing a powerful spirit. (This is according to missionaries who knew the tribes here in the northeast. And of course, this was written from their perspective...) (I use “Indian” in this text, as they did.)

*Anishinaabe say: After the French came the Zhaaganaash (“Off-shore ones”) of Great Britain. But out of the Zhaaganaash came the Gichi-ookomaan (“Big-Knives”)—the Virginians (i.e. Americans) via WIKI (Wonder if the Anishinaabe have a word for serial killers?)*

The Indians lack of material wealth and simple lifestyle was viewed as a character flaw; Puritans could not comprehend their apparent lack of interest in wealth. (The “Indian” had no concept of being owned or owning land.)

The Indian thrived in southern New England on the crops grown near their villages and from their fishing camps and game reserves. The Puritans however, refused to recognize the legitimacy of Indian claims to hunting grounds or land adjacent to beaches, lakes and streams. John Winthrop, John Cotton and other colonial leaders declared the natural right of tribal hunter-gatherers to use of the land was **“super-ceded” whenever a more advanced people asserted their “civil right”** to improve the land for the raising of crops and the domestication of wildlife. Source: Winthrop Papers, 1623-1630 (Papal Bulls were enacted.)

By 1640, the Puritans took ownership of uncultivated lands and denied tribes’ any real sovereignty. New England tribes had been organized into a large number of village-based kinship bands, each under the leadership of a sachem or sagamore (like a mayor).

In the 17<sup>th</sup> century, confused British settlers coined a new name for every group of inhabitants they found on each river, village or fish camp. A 19<sup>th</sup> century historian claims ten distinct tribes lived in the confines of the town on Windsor, Connecticut alone. Early 20<sup>th</sup> century ethnologists discarded most of these so-called tribes and listed eight tribal entities on or near the lower west bank of the Connecticut River, later referred to as the River Indians.

At the time of First Contact, Pequots, or People of the Shallow Water, occupied the coastal areas between the Niantic River in Connecticut and the Wecapaug River in Western Rhode Island. It’s estimated in the early 1630s, the Pequot population was approximately 16,000. It’s believed there were some twenty-six Pequot sachems. According to “experts” using linguistic evidence, the Pequot are indigenous to the Thames River region, now called Groton, Connecticut. (I lived there.) (And no, they did not migrate from the North as some have written.)

In the early 1600s, Puritan writings describe the Mohawk and Abenaki as potential threats to the colonies; the Narragansett of Rhode Island were greedy extortionists and mercenaries; and they declared the Pequots as just and equal in their dealings, not treacherous to the countrymen or the English. That early assessment changed drastically after the Pequots refused to surrender to Puritan justice reserved for Indians, after the death of Capt. John Stone, killed on the Connecticut River in 1633.

It’s estimated that 300 English settlers poured into the Massachusetts Bay colony between 1630 and 1633, and soon outnumbered the Indians by more than 15 to 1. By 1638, the British exceeded 11,000.

(This next paragraph I highly doubt... remember colonists did write this.) “The Great Plague or epidemic of 1616-1619 had killed 90 percent of the East Coast tribes but did not yet reach the Pequots, Niantic tribe or Narragansett tribe. The **Small Pox Epidemic** of 1633

did not spare any of the Indians in New England and it is said the Pequots suffered a mortality rate of about 80 percent. At the outbreak of the Pequot War in 1636, the Pequots numbered about 3,000. (These numbers are from colonial records, I want to add, which makes them unreliable, in my opinion.) (Hmm...What about poisons? Murders? Slave ships? Blankets?)



(What a hoot) “It’s also been recorded that beginning in 1603, the British began to “**abduct**” Native Americans from New England and the Virginia coast, taking them to England.” (Very hard for them to use the correct word: *enslave*?) “Abductions played a major role in the British plan for colonization. They said they took them as slaves to learn about the lay of the land, the language and to acquire mediators.” (From my paper *FIRST CONTACT*, 2000)

## ***A CURSE UPON THE NATION***

I read most of the 2019 horror-filled book *A CURSE UPON THE NATION: RACE, FREEDOM AND EXTERMINATION IN AMERICA AND THE ATLANTIC WORLD* and no, I’m not an academic or teacher. I didn’t have to read it. I mention it so others might try—because the truth is so bloody awful in its telling, in its horror, in its real life after contact with the slaver-colonizer. Most worrisome, the crucial information in this book is too expensive for a normal person to buy. The book costs \$64.95 hardcover and \$28.95 paperback. So I bought the paperback used... but I do get that this kind of history is not for mass consumption. It’s way too real, too difficult, too stomach-turning hard and impossible to read even one chapter in one sitting. The university press made it very expensive... so we wouldn’t buy it? Not exactly. **We are not supposed to know.** The author and professor Kay Wright Lewis did an amazing job finding sources for the killing-spree across North America and in slaver territories like Haiti. She really did her homework. Her book is not hard to read, not at all. It’s agonizing. But the University of Georgia Press made sure only historians would read it. That’s the point, right? You and me: we are not supposed to know.



**President Thomas Jefferson**, The Papers of Thomas Jefferson, December 29, 1813  
“This unfortunate race, whom we had been taking so much pains to save and to civilize, have by their unexpected desertion and ferocious barbarities justified extermination and now await our decision on their fate.” Jefferson owned many slaves,

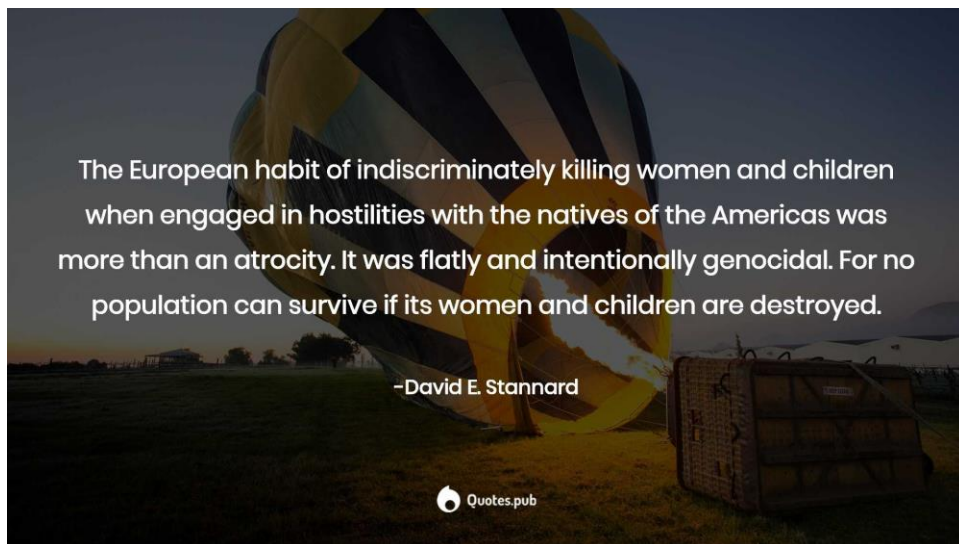
had offspring with slaves, and had a fancy plantation, of course.

These are real crimes and real atrocities against Indigenous First Nations People yet no one involved has been charged or put in prison? Their goal?

When details of the Indian Adoption Projects were sealed and files were closed after adoptions, a child would not have his/her name or tribal identity anymore, with their birth certificate altered and falsified. Tribal membership might exist for some adoptees on paper but with secrecy and sealed files, the adult adoptee would never know or be able to find out.

### **It appears that was the plan.**

The government paid out at least 375 bounties across New England between 1675-1760. English colonists, many who became revolutionary war heroes, targeted nearly every tribe by name in order to take their land to create the United States. Beyond New England, at least 50 scalp bounties were issued elsewhere in the United States until 1886. Source: <https://www.bountyfilm.org/>





*Mass grave at Wounded Knee, South Dakota, January 1891*

One of the most poignant stories to come out of Wounded Knee involves a Lakota child named Zintkala Nuni, or Lost Bird. Her mother had been among those shot as she attempted to run with her infant daughter down the frozen creek. It wasn't until four days later that the child was discovered—frostbitten, starving, but alive—in her dead mother's arms. She was passed among the occupying soldiers as a kind of living souvenir of the massacre until, a few weeks after the conflict, a general named Leonard Colby adopted her. Raised partly by his wife, she suffered horribly—she was sent from one isolated boarding school to another, was later impregnated (most likely by Colby), and still later was found working in Wild West shows and in vaudeville, before she died of influenza in 1920, in abject poverty.



***WOUNDED KNEE MASSACRE 1891: LOST BIRD***

[https://www.findagrave.com/memorial/19715163/zintkala-nuni-lost\\_bird](https://www.findagrave.com/memorial/19715163/zintkala-nuni-lost_bird)

# *Indian Adoption Projects...*

MORE DOTS:

Gov't sponsored and mandated kidnapping: famously renamed adoption

Create a filing system: (like Fort Knox) impenetrable.

Records sealed: Identity gone.

They want something: LAND.

They take something: KIDS.

Churches cooperate and conduct the kidnappings.

They break lives and families apart. They break hearts, minds, souls.

They break every treaty. They break everything.

Indian Reservation: Concentration Camp.

Criticize Abject Poverty on the rez (that they created).

There is never enough food. They see to it that agents hoard commodities.

Then they deny, deny, deny.

Do nothing.

Kids grow up.

Parents, shattered, cannot fathom their return.

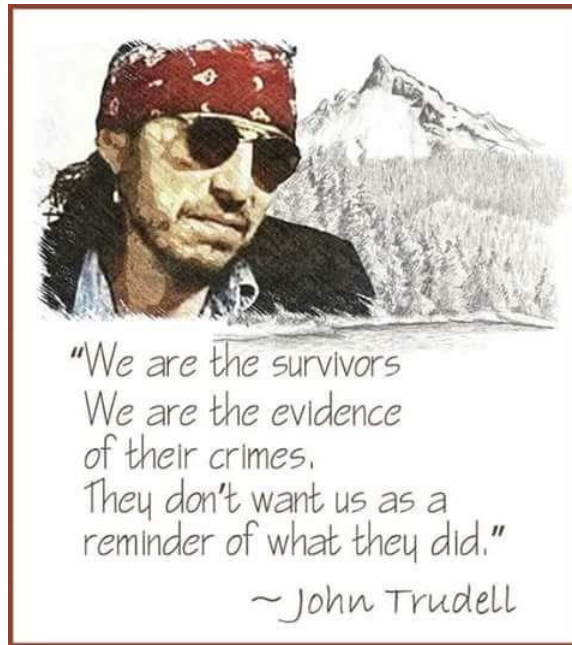
One by one, kids penetrate their secrecy, their lie, their fortress.

One by one, we go home.

© 2019

*I heard an elder speak of the importance of our languages and our culture. He said, "Our words are powerful; our stories are elastic; our languages are music: they dance, they move and they are medicine for our people. He said they are a spirit within themselves and we are only the channel that brings them to life." I write because I know what he said is true.—Nicola I. Campbell, Nte7kepmx, Syilx and Métis*



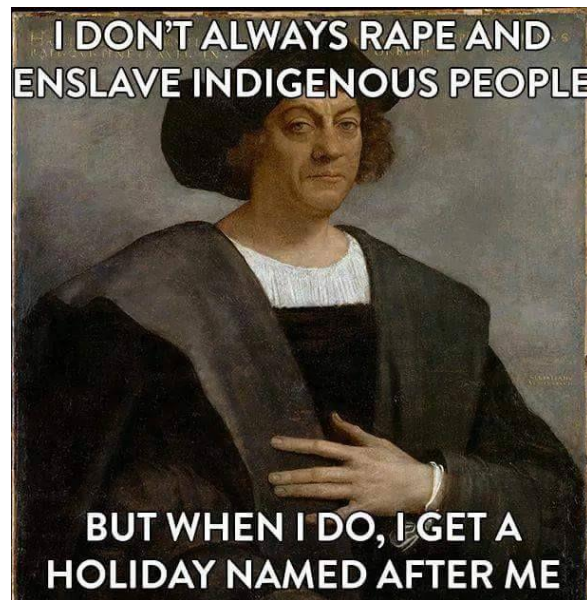


When I was six years old, I saw a little girl killed right in front of me by a nun, Sister Pierre, whose real name was Ethel Lynn. The girl she killed was Elaine Dick, who was five years old. The nun kicked her hard in the side of the neck and I heard this terrible snap. She fell to the floor and didn't move. She died right in front of us. Then the nun told us to step over her body and go to class. That was in 1966.

Steven H., St. Paul's Catholic Day School,  
North Vancouver

According to the 2015 findings of the **Truth and Reconciliation Commission (TRC)**, over 4,000 students died in Canada's residential school system. Approximately 60% of these Indian residential schools were run by the Catholic Church, with financial support from federal and provincial governments. The TRC determined that students perished as a result of inadequate facilities, disease, suicide, and mistreatment at the hands of those in charge. Over the years, the Catholic Church has been embroiled in numerous cases of sexual abuse, some of which involved minors and were concealed. It was not until 2019 that Pope Francis publicly

acknowledged these abuses and voiced his opposition to them within the Church. Even in regions with a lesser Catholic presence, like the United States, reports from 2011 suggested an alarming count of approximately 17,200 victims who had suffered from such abuses. <https://historydaily.org/behind-the-sacraments-the-untold-secrets-of-the-catholic-church/4>



### ***MORE SEXUAL ABUSE***

The History Colorado research team details sexual abuse carried out by a long-serving superintendent of the Fort Lewis Indian Boarding School. For years, Thomas Breen abused children and staff. He was accused of impregnating some, and then sending them away from campus. Breen's actions were exposed a century ago by the *Denver Post*. He was superintendent for nearly a decade before he was fired. "The story of the Fort Lewis Indian Boarding School under Breen and the failure of the federal government to protect Native children is a microcosm of the deep neglect that was visited on the children by the government throughout the entirety of the school system," state archaeologist Holly Norton writes. The state's investigation offers more depth on the extent of this harmful historical practice in Colorado, which took place throughout the U.S. and Canada and was described in a federal report in May 2022. History Colorado's research team has identified nine institutions in the state that attempted to assimilate students. ([www.cpr.org](http://www.cpr.org))



- New state report on Indigenous boarding schools uncovers more dark history for Fort Lewis College. Leaders are doubling down on reconciliation
- Artifacts And Human Remains Collected Years Ago To Be Returned To Tribes

**Author Dr. Laura Briggs (and an adoptive parent):**

“As anthropologist Pauline Turner Strong wrote about the adoption of Native children by non-Native parents in North America, “Adoption across political and cultural borders may simultaneously be an act of violence and an act of love, an excruciating rupture and a generous incorporation, and an appropriation of valued resources and a constitution of personal ties.” (2001: page 471). “Adoption opens a window onto the relations between nations, inequalities between rich and poor within nations, the history of race and racialization since the end of slavery in Europe’s colonies and the United States, and relationships between indigenous and non-indigenous groups in the Americas and Australia. **Transnational adoption emerged out of war.**”

Judith Land wrote: February 19, 2020 “The bond between a mother and her child is the strongest bond found in all of nature. All infants have an instinctive need to stay near their mothers for survival. Scientific studies prove that separation induces severe psychological stress, causes deviations from normal behavior that is predictable, and provides scientific evidence that show the negative effect on the well-being of humans and animals. Psychological and sociological data is replete with information about the importance of maternal bonding and the terrible consequences when it is disrupted. Perhaps, many human troubles would be lessened if the emotional needs of infants and young children were better understood.”

One in three Americans has an immediate family member who has been adopted...

33% of all births in 2002 were to unmarried women. (US Census Bureau)



IMAGES: MEMES from Pinterest

I did some research on who came up with the idea of “adoption” but also found infanticide (baby murder). Early Romans aristocrats threw unwanted babies (usually girls) on trash heaps (dung heaps) and left them to die **or** the wealthy “adopted” heirs. Unwanted newborns would die from exposure to elements, or be tossed in rivers. However, the first legal steps to curb “the exposure” were taken only in 313, when Emperor Constantine the Great issued a law that allowed the selling of free-born babies into slavery. Ironically, instead of killing a baby, the parents could now sell him as a slave. (REALLY!)

Red Cloud wouldn't like that  
they used his picture.

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38

## Yei



The Yei are supernatural Holy People who communicate between the Navaho and their gods. They are usually shown carrying pine boughs, yucca strips and rattles in healing ceremonies. Each petroglyph is hand crafted reflecting images and messages inspired by the Ancient Ones. Native stones are carefully selected for each petroglyph with no two alike.

**Tell all my children they are the creators. Create your worlds to keep me well. You are the creators. Create your worlds to keep me well. These were her words. —Old Woman of the Sacred Mountain.**

*Best to stay away from religion and go for the dreaming—the most powerful religion of them all.—Paul Cox*

*“Those who lose their Dreaming are truly lost.”—Indigenous Australian proverb*

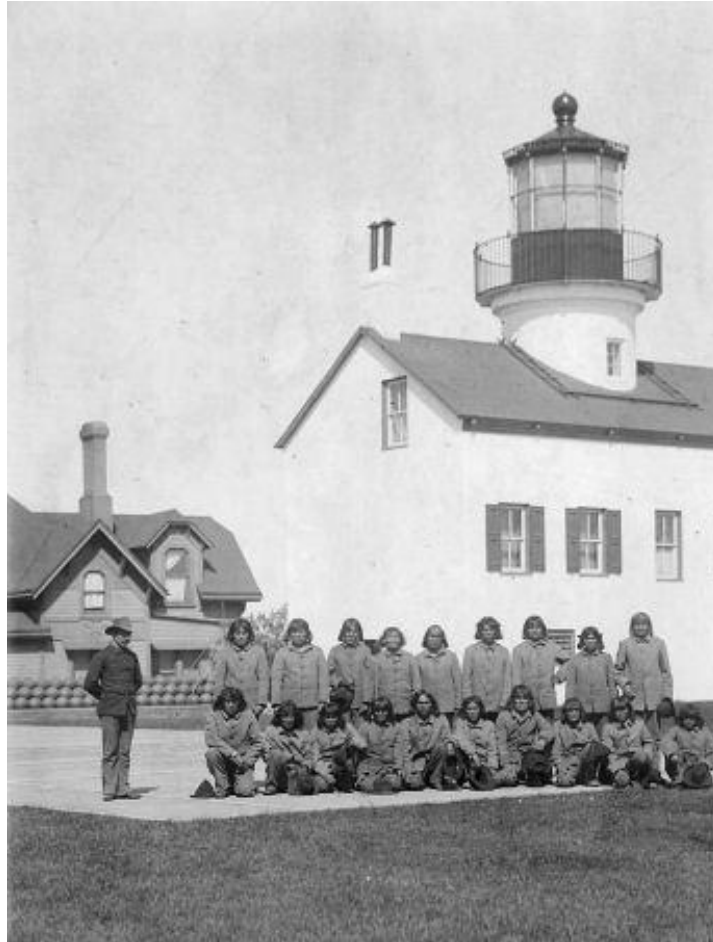
**“Without Identity, There is No Power...”—Navajo teaching**



## ***We Are Ancient***

Really old petroglyphs were an important form of pre-writing symbols, used in communication (Neolithic and late Upper Paleolithic) maybe 10,000 to 12,000 years ago. Then 7,000 to 9,000 years ago, other writing systems such as pictographs and ideograms began to appear. Petroglyphs have been found everywhere, in all parts of the globe except Antarctica, with the highest concentrations in parts of Africa, Scandinavia, Siberia, southwestern North America, and Australia. (Public Domain photo)

One of the most common themes in rock art is the iconographic motif of the logarithmic spiral — reality created by algorithmic patterns that repeat in time— Simulation Theory.



On June 5, 1873, the first Native American prisoner arrived at Alcatraz Island. Two days later a guard shot him dead. Later the same year four Modoc Indians were hung there and their heads sent to the Army Medical Museum. On November 25, 1894, nineteen Hopi who wouldn't farm the land allotment the government had given them and who **opposed forced education of Hopi children in government boarding schools** were also sent to Alcatraz. "Until they shall evince, in an unmistakable manner, a desire to cease interference with the plans of the government for the civilization and education of its Indian wards." They were released August 7, 1895.





The 19 Hopi men from Arizona were imprisoned at Alcatraz, simply because they refused to let the state take their children away for boarding school and assimilation. Hopi Prisoners included: Aqawsi (Kwaa/Eagle); Heevi'yma (Kookop/Fire); Kuywisa (Kookop/Fire); Lomahongiwma (Kookyangw/Spider); Lomayawma (Is/Coyote); Lomayestiwa (Kookyangw/Spider); Masaatiwa (Kuukuts or Tep/Lizard or Greasewood); Nasingayniwa (Kwaa/Eagle) ; Patupha(Kookop/Fire); Piphongva (Masihonan/Grey Badger); Polingyawma (Kyar/Parrot); Qotsventiwa (Aawat/Bow); Qotsyawma (Paa'is/Water Coyote); Sikyaheptiwa (Piikyas or Patki/Young Corn or Water); Talangayniwa (Kookop/Fire); Talasyawma (Masihonan/Grey Badger); Tawaletstiwa (Tasaphonan/Navajo Badger); Tuvehoyiwma (Hon/Bear); and Yukiwma (Kookop/Fire). Brenda Norrell at Censored News (November 2009) reported: "John Martini described the prisoner's cells at Alcatraz as 'tiny wooden cells ... worlds removed from the western desert and plains.' Indeed, a description of Alcatraz in 1902, just seven years after the Hopi prisoners were jailed there, suggests that the cells were in poor condition: "The old cell blocks were rotten and unsafe; the sanitary condition very dangerous to health. There were rumors that some of Hopi men had died. Rumors circulated that they were "poorly fed, clothed, worked hard, some were perhaps killed."

[Source: PHOTOS COURTESY of Hopi Cultural Preservation Office, STORY: Brenda Norrell, <http://www.bsnorrell.blogspot.com>]

## More Than Coincidence?

### Wallam Olum

### Old Chinese Pictographs



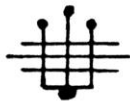
The Wallam Olum glyph describing man's world before sin; one of the Chinese characters for garden.



The Wallam Olum glyph for fruit; the Chinese character for fruit.



The Wallam Olum glyph for the snake god who secretly entered the world and corrupted man; the Chinese character for the devil which literally means "secret garden man."



The Wallam Olum glyph for the misery caused by wickedness; the Chinese character for sorrow or suffering.



The Wallam Olum glyph for the prayer offered to end the great flood; the Chinese character for prayer.



## The Ancient Ones?

I asked an "expert" historian (on a ZOOM meeting in 2023) why shamans were killed first, why that happened, and she put me off... sheesh. It's obvious really: medicine people (man or woman, shaman, pauwas) were feared, since they could see the future, heal people, war people. even shapeshift.

Delaware peoples had a written history called "Walum Olum" or "Red Score," the migration legend of the Leni Lenape. (This Delaware tribe is one of the largest tribes in early stories.) In *Walum Olum*, there are numerous historical references to the Talligewi, or ANCIENT ONES, or **mound builders**. This record is the only one of its kind and was translated and interpreted by (white) linguistic, historical, archaeological, ethnological and physical anthropological studies. [Brittany Jackson, Mark Rose. "[Wallam Olum](#)

[Hokum.](#)" *Archaeology*. 4 Dec 2009]

The Delaware, revered as "grandfathers," would say that eastern North America was at one time occupied by Talligewi. **They were not savages or nomads but a nation of fixed habitation, who had built MOUNDS, and had great culture.** Where they had come from or when, traditions are silent. But the traditions of the Delaware, the Sac, the Shawnee and even other tribes attest to the fact of the Talligewi's presence and power.

The Iroquois emerged from the great western country (in North America) and began their conquering way to their present abode New York/Canada. The Delaware at the same time began migration to the east but took a route much to the south of the Iroquois. (Great Migrations did happen before books.)

Heard of The Mound Builders? Both tribes were confronted and halted on the banks of the Mississippi **by the strange Talligewi**. Iroquois forced their way across, and with the weaker Delaware soon formed an alliance and began a merciless war against their common enemy, **The Talligewi. In a number of terrific battles, they**

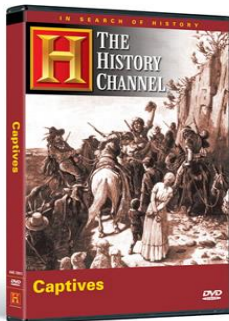


were driven southward and finally stood desperately at the bay of their favorite land, Kentucky. Here they had built huge mounds for fortifications, for burial places and for ceremonial sites. How long did this last stand against the Talligewi last, no one knows, but finally at the falls of the Ohio they staked their lives for one great battle and lost? Their people were expelled and their civilization forgotten? We don't know. Read: Weer, Paul (1954). "History of the Walam Olum Manuscript and Painted Records". In Voegelin, Charles F. (et al.) *Walam Olum; or, Red Score, the Migration Legend of the Lenni Lenape*, Indianapolis: Indiana Historical Society, p. 264.

What you may want to know first is what were these people called? Some historians say they were called by several names: **Alligewi, Allegewi, Allegans, Alliwegis, Talligewi or Talligewi Indians.**

The Delaware Indians called them Talligewi, which in Delaware language means "The Ancient Ones." Actually there is no Delaware word for Alligewi so assume it was another name, maybe a mispronounced or shortened name that was their real name; just like the Cherokee were called the Ani-Yunwiya, which means, "The Principal People." [<https://talligewiindians.weebly.com>]

**Very few Indian tribes are known by the names they called themselves.**



## **TRIBAL ADOPTIONS**

THE HISTORY CHANNEL'S program "Captives," is an in-depth look into the fascinating and poignant history of life on the American frontier. In the late-17th century, as white settlers in the New World pushed further and further west, Native Americans suddenly found themselves fighting for both their territory and their lives. When these white settlers began encroaching on Native American land, they immediately became prime targets in the tribal "adoption" process, wherein the lost member of a tribe would be replaced with a *captive*. The program has compelling stories of those settlers who were taken captive, adopted into a tribe, and lived to write about their experiences. In dramatic reenactments, we see why so many of the **white "victims" willingly chose to remain with their captors**, ultimately refusing to return to civilian life. Portraits include Oliver Spencer, a young boy who was eventually ransomed back to his white family, James Smith who lived with his adopted Native American family for 5 years, before returning to become a scout for the American Military, and Mary Jemison, a young girl who spent the rest of her life with her adopted tribal family, married twice to prominent chiefs and bearing 8 children. She died at age 91.



**Gnadenhütten Massacre**, (March 8, 1782), murder of 96 **Ohio** Indians, mostly Delawares, by an American Revolutionary War officer, Captain David Williamson, and his militia at **Gnadenhütten** Village south of what is now New Philadelphia, **Ohio**.

**FUNNY FICTIONS:** On April 24, 1876, a then-25-year-old Lafcadio Hearn published an article about the mound builders in the *Commercial* in which he reported that Ohio's mounds had been built by refugees from Atlantis—and they were a “dead race of giants”! The Serpent Mound of Ohio had long been roped into John Bathurst Deane's idea that Indigenous peoples and prehistoric cultures worshiped Satan in serpent form before the coming of Christianity. Hearn simply follows conventional wisdom in repeating the idea. But it is noteworthy that he can't imagine that the Atlanteans could be any other color than **white**. First, he describes them as coming from the Teutonic regions of Europe: “It is likewise supposed that it was from Northern Europe to Atlantis, and thence overland, or by short sea-journeys, to the continent beyond—that the Mound-builders came with their cattle.” Then, he argues (from a nineteenth-century idea) that the climate of America was too warm to sustain their glorious whiteness, **shriveling the magnificent ivory giants into Native Americans**: “Perhaps those pale-skinned strangers were the emigrant Mound-builders, and perhaps thousands upon thousands of years in this western climate permanently bronzed the skins and sharpened the features, and dwarfed the physique of their progeny.” This is only a smidge more scientific than the Mormons' claim that Native Americans emerged when God smote America's original white people with dark skin for some sin or another.—JASON CAVALITO, author

If the North American Indians had been destroyed by a general pestilence before Pamphilo de Narvaez landed in Florida, what traces of them should we be able to find? They have left no distinctive marks of their existence impressed upon the soil. Some faint signs of cultivation in the shape of little hillocks or hills of corn, not entirely obliterated as yet, are the sole vestiges of centuries. But avoiding all mere conjectural speculations, the following conclusions may be drawn with reasonable certainty:—

An ancient people extracted copper from the veins of Lake Superior of whom history gives no account.

They did it in a rude way, by means of fire and the use of copper wedges or gads, and by stone mauls.

They had only the simplest mechanical contrivances, and consequently penetrated the earth but a short distance.<sup>1</sup>

They do not appear to have acquired any skill in the art of metallurgy or of cutting masses of copper.

For cutting tools they had chisels, and probably adzes or axes of copper. These tools are of pure copper, and hardened only by condensation or beating when cold.

They sought chiefly for small masses and lumps, and not for large masses.

No sepulchral mounds, defences, domicils, roads or canals are known to have been made by them. No evidences have been discovered of the cultivation of the soil.

They had weapons of defence or of the chase, such as darts, spears, and daggers of copper.

They must have been numerous, industrious, and persevering, and have occupied the country a long time.

EAGLE RIVER, May 1, 1856.

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<sup>1</sup> Their deepest works are about the same as that of the old tin mines of Cornwall, which were wrought before the conquest of Britain by the Romans.

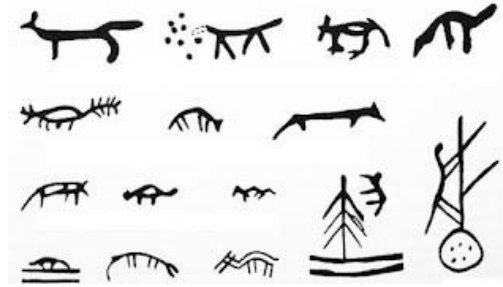
1863—The Smithsonian hides so many secrets and loot, lots we can't see.



## ***GREAT SPIRIT GOD WAKAN TANKA***

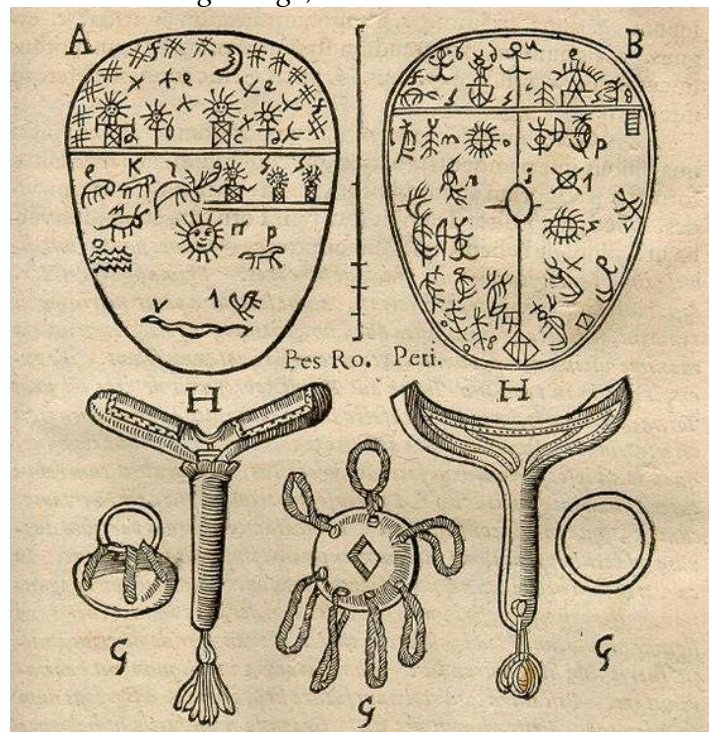
WAKAN: “holy,” “power,” “sacred.”

WAKAN TANKA: The term *Wak'q T'qkq* has been used as a Lakota translation for the English word “God.”



Indigenous people globally have had the same god—GREAT MYSTERY, WAKAN TANKA, World God, Creator. Proof left to us: petroglyphs, pipes, rock art, birchbark scrolls, drums and songs. John Trudell spoke of Europe's tribes—so I learned about the Sami Sápmi.

*(World God) Frej is called “Veraldan Olmai” by the Sami and “Veraldar Guð” in the Heimskringla Saga, it means “the World God”.*

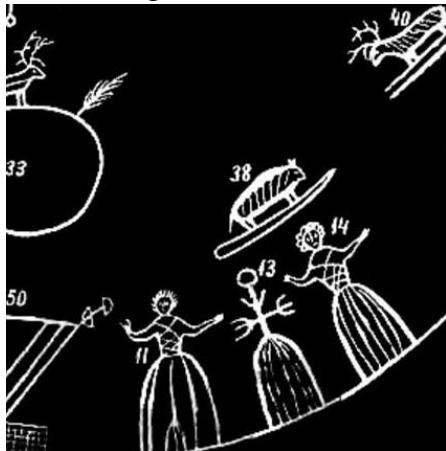


The **Sámi people** (*/ˈsaːmi/ SAH-mee*; also spelled **Sami** or **Saami**) are an indigenous Finno-Ugric-speaking people inhabiting the region of Sápmi (formerly known as Lapland).

Long before the concept of national borders existed, the Sami people of arctic Europe inhabited the regions now known as Norway, Sweden, Finland and the Russian Kola Peninsula. They led a nomadic life—hunting, fishing and following the seasonal migration of wild reindeer—and their culture and spirituality

developed around their relationship with the land, animals and its resources. The Sami culture survives today, despite centuries of repression from the region's four modern nations. However, an astonishing array of factors, from mining to military installations to tourism development, threatens lands whose ecology and biodiversity have been preserved for millennia under the Sami's care. These lands are some of Europe's last remaining wilderness areas.

**By the 1800s, the Sami were detached from their own history (by government edict and academics.)** As with the Torsviggax axes, it is possible that the flint spearheads found in the nature were attributed magical powers; flint arrows were weapons that the Thunder God hit down with lightning." In northern and central Sweden several stone axes and chisels were found, and named "flintviggax" [Hildebrand (1870-73)]. Archaeological findings of stone axes in the areas traditionally settled by the Sami in the 1800s were not defined as related to the God Thor; so again **the Sami were detached from their own Nordic history.** It is



important to remember that the Sami from the earliest times settled in the southern areas of Sweden as well as southern Norway and Finland, but this fact was omitted, not talked about in history.

(IMAGES: On a Sami shaman drum there is a boar or pig for an offering (number 38). Lappisk mythologi, eventyr og folkesagn.)



The three main Gods of the Sami on a segment of the ancient Sami Shaman Drum first described by Thomas von Westen: Thor (Tiermes), Frej (Storjunkaren, Veralden Olmai) and the Wind or Storm God. This drum was first described in 1720, but was much older. Figures include: A bear, Thor with two hammers, over him a Sarva reindeer, a tree, in the middle Frej [i.e. Freyr, Frøyy, Frö] and the Wind God.

Every Finnish old DRUM had a picture about world with three layers:  
The Upper World (Ylinen), the realm of gods and light spirits

The Middle World (Keskinen), spirit side of this mundane world  
The Lower World (Alinen), realm of power animals, ancestral spirits, gods of the dead people

Sami are shown as living in tents, like teepees. This is only a part of the fact, because some Sami were and some still are “semi-nomads” (i.e. they lived in tents while following the reindeer herds during the spring and summer and had permanent built homes during the winters), some were exclusively farmers or some combined farming and fishing. From early on, the Sami built houses of timber or combined turf and timber.

It’s a miracle any of the Sami are still here, despite repeated removals and attempts to erase them, colonize them, and destroy their history.

**UPDATE:** There are an estimated 10,000 Sami living in Finland, with more than 60 percent of those living outside of the Sami homeland area. The Finnish government agreed to the formation of a Truth and Reconciliation Commission in 2019 and the process officially began at the end of October 2021. In the announcement on Nov. 23 2023, the government said the commission’s work will now go through until Dec. 31 2025. (AGAIN: delay, delay, delay: committees delay, no real action and accountability.)

## ***Migrations?***

I had best friends growing up who are Ojibwe-Finnish or Finndians.

Why did so many Finns emigrate from Finland to North America? “There were jobs here ... always, it was about jobs,” says Jorma Halonen, a retired Thunder Bay resident who is active with the Thunder Bay Finnish Canadian Historical Society. In the United States, mining was the big draw, especially copper mining in the Upper Peninsula of Michigan and iron ore mining on the Iron Range of Minnesota. In Canada, the construction of the Canadian Pacific Railway and then later the burgeoning forestry industry offered plenty of jobs. Others found opportunities in farming, especially since, in Finland at that time, only the eldest sons inherited the family farm and property. “It was economics, plain and simple. There was famine in the mid-1800s, but the catalyst of emigration was overpopulation in rural areas and hard economic times. They were motivated to come.”

In fact, most of European immigrants were unskilled laborers escaping famine, poverty, and of course, serfdom/slavery and persecution.

**How many tribes are in Russia today?**



The Soviet Union officially recognized the many identities and languages of Indigenous peoples living within its borders. But Soviet officials also pressured Indigenous people to abandon their **traditional, religious and livelihood practices** in order to more easily incorporate them in the Communist regime.

There was a flowering of Indigenous activism in Russia during the more open politics of the 1990s. Between 1999 and 2001, the government passed several [new laws](#) ensuring Indigenous rights, such as cultural autonomy and access to territories traditionally used for hunting and pastureland.

Socioeconomically, their **health, educational and economic outcomes** are significantly worse than the average Russian citizen. They face **extensive dislocation and pollution from natural resource extraction**, including oil and gas drilling.

<https://indianz.com/News/2024/02/06/the-conversation-indigenous-activists-targeted-even-after-leaving-russia>



## ***WE ARE ALL RELATIVES***

Prayers are given to the *wak'q* beings to secure their assistance, often facilitated through the smoking of a sacred pipe or with offerings like cotton flags, prayer ties, and asema (tobacco). Offerings to the spirits may also be tied to trees, left at the base of a tree, and placed on hillsides. Prayer ties become a way to communicate with *wak'q*. *The spirits are believed to take the essence of the tobacco back to their homes. Sage is often employed in Lakota ceremonies; it is deemed sacred to wak'q beings, with the spirits enjoying its aroma.*

(Memorize this) MITAKUYE OYASIN: "WE ARE ALL RELATED," "ALL MY RELATIONS," and "Relatives All."

Four main virtues among the Lakota: sharing/generosity, fortitude, wisdom, and bravery.



Sioux children as they arrived at the Indian Training School, Carlisle Barracks, Oct. 5, '79 (Black and white, large group photograph of Lakota Sioux boys in front of residential school facilities.)

Choate, J. N. (John N.), 1848-1902 <https://diglib.amphilsoc.org/islandora/object/graphics%3A2642>

### Petroglyphs - African



### Petroglyphs - Australian



### Petroglyphs - European



### Petroglyphs - North American



Today's written history is wrong on purpose... but Rock art is permanent... and depicts how alike we are...



Ruth H. Robertson (Red Road Woman)   
@Ruth\_HHopkins

...

One sure way to exterminate a people, destroy their language and culture, and ultimately strip them of their rights and land holdings: take away their children.

[#ProtectICWA](#)

7:08 PM · Nov 10, 2022 · Twitter for iPhone

435 Likes



### ***Authorities investigate death of toddler in foster care***

**September 27, 2006**—Authorities in Nebraska are investigating the death of a 20-month-old toddler who was in foster care. Nathaniel Saunsoci-Mitchell was a member of the Omaha tribe. He was placed in foster care by the tribe while his mother, 18-year-old Jackie Saunsoci, went through rehabilitation.

The foster family lives in South Sioux City, off the Omaha Reservation. Olivia Saunsoci, the toddler's grandmother, said the foster parents were neither Omaha nor Winnebago.

Saunsoci-Mitchell died on September 23, after being treated at two hospitals. His body showed signs of trauma. Preliminary results show his death was not from natural causes.

Olivia Saunsoci said the incident has "caused a lot of panic on the reservation," the Sioux City Journal reported. She said tribal children shouldn't be placed in foster care off the reservation. Nathaniel, son of Jackie Saunsoci, 18, and Nathan Mitchell, died at the University of Nebraska Medical Center in Omaha after severe head injuries. He was living with the foster family when his injuries occurred.

Will Meier, a family friend, told reporters about Nathaniel's battles with asthma. He said the asthma made it more difficult for young Jackie Saunsoci to care for her infant son. "She was a good mother, and his health issues were so severe," Meier said. "It's a different kind of poverty. Unless you've been down there, it's difficult to understand," Meier said. "(Nathaniel) just had it brutal ... battling his health condition, then this."

Members of the Saunsoci family said Nathaniel also suffered two breaks in his collar bone, a broken leg and a dog-bite to his nose.



# *Got Your Papers?*

**'Terrible and disgusting': Decision to close National Archives at Seattle a blow to tribes, historians in four states (Seattle Times Jan. 25, 2020)**

Josh Wisniewski, of Homer, Alaska, is an anthropologist who works for numerous tribes and is tribal anthropologist for the Port Gamble S'Klallam Tribe. He understands the pain of losing his state's archives. In 2016, the National Archives facility in Anchorage was closed, and millions of pages of documents were moved to Seattle. And now they will be moved again.

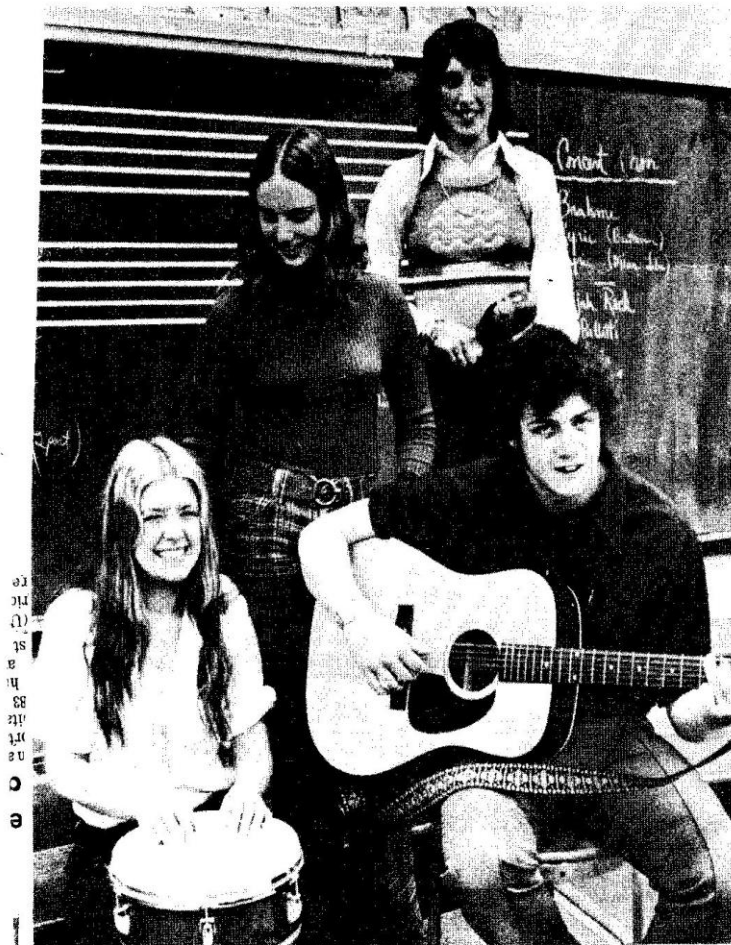
"I've spent hours and hours in the archives. It has a tribe's history, governance, relationship with the federal government," he said.

Although some material is digitized or on microfilm, said Wisniewski, it's the original materials that he looks for.

"You can see an earlier draft of a treaty," he said. That's important because it's happened that a tribe was listed in an early draft but by mistake not in the final version of a treaty."



*Caption: At the moment of discovery last week, Rhonda Farrar, who is Tlingit, finds a genealogy of her family including Native names in a document from Juneau, Alaska. It has her great-grandparents in it. Farrar says, "I didn't know all this stuff. [It's] a surprise. Really, really special." Information found includes her aunt's tribal enrollment paper and other enrollment information. (Alan Berner, The Seattle Times)*



**PERFORM TODAY** — Several choral music groups from Superior Senior High School will perform at 8 p.m., today in the school gym. The concert is open to the public at no charge. Seated are Tracy DeMeyer and Pat McGinnis, while Chris Ann Gates and Mary Sullivan take positions for a rehearsal. David Pufall is choral director. (Evening Telegram Photo)

*(Me on the drum, High School, 1974)*

I was 21 when I opened my adoption with a judge in Wisconsin in 1978.

Opening an adoption (for me) was just like opening Pandora's Box. You just never know who—or what will fly out at you.

I think back to my inner battles years ago. There were many stages I went through:

- I almost stop when I hear I was “saved” from being an orphan—so that should be the reason I never search. I don't know it will take years to find my parents.



- I almost stop when I hear adoptions were done legally yet it's illegal for me to search. Wisconsin was a closed record state. Now the state will contact your parents to get their consent to let **you** know who you are.
- I almost stop when I think my mother had problems so she had to give me up. I get scared of why she did it. I get scared she might not want to meet me (and in fact, she didn't).
- I almost stop when I do not hear back from the ALMA registry in New York. Apparently no one is looking for me.
- I almost stop out of guilt. I feel guilty because my adoptive parents were so generous to raise me, since I was an orphan. They didn't have to adopt me but they did! (But can they imagine what it feels like being adopted? No. Can I talk to them about searching? No.) I love them for adopting me; I am brainwashed.
- I almost stop when friends tell me to get over it and move on with my life. "Forget about her." Adoptees know this game. "Don't talk about it. Shut up. Stop whining. You were lucky to be chosen." Really? I didn't feel lucky. I felt hurt, betrayed and rejected.
- I almost stop when I read the letter from my natural mother, saying she doesn't want anyone to know about me. She's worried what people will think.

Back then it was like I was wedged between helpless and hopeless. I was doing this search for my own sanity. Plus it was impossible to search without names. And what was I being saved from? I should be grateful that I lost my natural parents?

I moved past all that and found my natural mother, and then my father.

Having a reunion with my dad was the hardest thing I ever did and the best thing I ever did. It was not what I expected, that's for sure.

Never in my wildest dreams did I imagine how meeting him (and his five kids) would change me as a person. I was 38 years old when we met. There was no one to advise me on what to do, or what to say, or what to expect having a reunion. (Later I was found by my oldest brother Ronnie who was placed in a KINSHIP adoption with a family member. He never met our father. His daughter Tracy found me after I published OSS.) (More on this later in this book)

First things first—my biological father Earl wanted a DNA test to be sure I was his. I wanted to know that, too. This all happened back in 1994 and I travelled from Oregon to meet him in Illinois. I get my plane ticket and \$500 for the DNA lab. (My

late ex-husband, David Seitzinger, kindly paid for me to fly and paid for the DNA test.)

My dad and I got the results (by mail) a little over a month later. Earl was indeed my dad but I never saw him again.

I write about my reunion with Earl and our time together in OSS. I looked for my father for years and only met him once. How does the adoption industry justify keeping us apart for years with secrecy and laws, then my dad dies shortly after we meet.

All I can say: I wish everyone who is adopted gets the chance to meet their natural parents.

Even if it is only once.

Even if it is only one parent.

It is a life-changing spiritually-rich awakening.

Since I read so much about the adoption industry, I was wondering **when** an adoptee's emotional well-being and health would be mentioned or considered. Apparently, this is not an issue, and not a concern of the billion dollar adoption industry. It's about protecting the adoptive parents. Secrecy and sealed records is part of their sales pitch. It's not about the adoptee but the **adopter**. The mood, anxiety, thrill and angst of our adopters is what we hear about growing up—and we learn to be appreciative, silent and grateful.

Every adoptee I know wraps their mind around this. It's simply ridiculous to be denied the chance to know and meet our natural parents. There should be people and laws **helping us**.

Sadly, this is not happening. Not yet.



## ***BONE PIPES***

Our early ancestors may have created rhythmic music by clapping their hands, until somebody realized that smacking stones or sticks together doesn't hurt our hands as much. Many of these instruments are likely to have been made from soft materials like wood or reeds, and haven't survived. **What did survive are BONE PIPES (NMAI Archival artifact photo).**

Some of the earliest ever found are made from swan and vulture wing bones and are between 39,000 and 43,000 years old. Other ancient instruments have been found in surprising places. For example, there is evidence that people struck stalactites or "rock gongs" in caves dating from 12,000 years ago, with the caves themselves acting as resonators for the sound.

## ***What Didn't Happen?***

(I also wrote this for the Lost Daughters blog.... 2014)

In south Chicago in the 1950s, my 22-year-old mother imagined my father, 28, would marry her since she was pregnant with me. That didn't happen.

Did my birthmother's family support her and allow her to keep me? That didn't happen.

I was illegitimate but I wasn't an orphan since I had two parents. Did the state contact my father and ask him to raise me? No. That didn't happen.

After an orphanage then foster care, the damage done in those months is not something I can describe in words but I only wanted to be with my natural mother. That didn't happen.

The couple who adopted me had miscarried twice and I was supposed to be the replacement. I had my own DNA and my own ancestors, but that didn't matter. They expected me to be their lost child. That didn't happen.

I was not supposed to question anything. When I decided I wanted to know who I was, what happened and why I was adopted, I asked my adoptive family for information and the truth. That didn't happen.

The social worker convinced my birth mother I was better off with new parents who she never met. Did the social worker tell my mother I would be emotionally distraught, devastated and mentally damaged from being abandoned? No. That didn't happen.

The church and the state were supposed to conduct interviews and home inspections. Did they find out my adoptive father was a raging alcoholic. Did they stop him from sexually molesting me? No. That didn't happen.



**Joan Crawford adopted a brood of four children, doting on each of them and lavishing them with gifts. When she died in 1977, they were heartbroken—until the contents of her will revealed the truth.**

My natural mother probably thought the church and state and the social worker would protect me after adoption. Did the social worker check on me? No. That didn't happen.

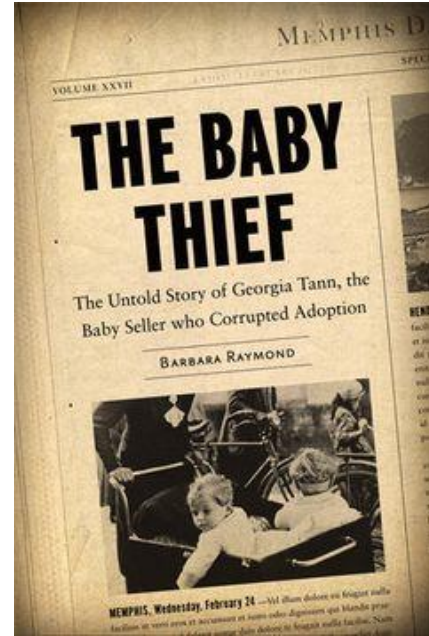
Many of my adopted friends were sexually molested as teens by their adoptive fathers and other relatives. Will the adoption industry ever admit or release these statistics? No. That sadly isn't happening.

The adoption industry (propaganda) peddles "babies" to people who miscarried, some desperate to raise a child. Americans do have serious infertility and sterility issues. Do they tell them babies are "blank slates" who will love them unconditionally? Yes. That does happen.

(Photo: The horror film *Mommy Dearest* was based on the memoir of an adoptee (Christine) raised by Hollywood actress Joan Crawford.)

**H**ave you heard of Georgia Tann, the provider of fresh babies to Hollywood? She was called The Baby Thief. (And she was a serial killer.)

“...I agree with you on the caring of “orphans” — true orphans, not “paper orphans” as Kathryn Joyce describes in her book, *The Child Catchers*. The most important thing to remember, however, is that the orphan’s original identity and family connection and heritage must remain intact and available to him or her forever. This business of adoption—and I do mean the multi-billion-dollar, unregulated business of adoption—of wiping out the child’s original identity, falsifying birth records with the adopters’ names, altering facts such as place of birth, severing familial kinship, must stop ... Immediately. And the outrageous injustices foisted upon adoptees and their families for the past 100 years must be addressed and righted. We are faced today with six to seven million people who were basically legally kidnapped, sold to the highest bidder, their identities falsified, and placed in a lifelong, imposed witness protection program for which there is no legal recourse. Then told by church officials, agency and government functionaries that they have no right to know who they are, to do genealogy or learn about important family medical history, or know the identity of or associate with blood relatives. This is how the Judeo-Christian society has interpreted “caring for orphans,” for its own selfish interests and greed. Starting with **Georgia Tann, the woman charged with kidnapping and selling 5,000 children**, most of whom were given to the rich and powerful who then colluded with her to “seal” adoptions and cover up their nefarious activities (see, for example, Gov. Herbert Lehman, NY, 1935).”—Priscilla Sharp (adoption search angel) [priscillasharp.com](http://priscillasharp.com)



## ***Hollywood-ized Adoption Propaganda***

Watching clips (October 18, 2012) of Dr. Phil, watching those teary adoptive parents Capobiancos display their anger, outrage and despair over losing their babies because of some (ridiculous) (unjust) Indian Child Welfare Act, I knew right away this was going to be a one-sided TV show touting the benefits of adoption, even if they had a few American Indian experts on the show, too.

Dr. Phil was obviously not allowing enough time to teach about THE INDIAN CHILD WELFARE ACT (ICWA) and the wholesale removal of Indian Children in Canada and America, the ethnic cleansing via non-Indian adoptions, or explaining why Indian children are called Stolen Generations.

Until I wrote my memoir OSS (2004-2009), I couldn't find much information in one place and had to dig pretty deep. That's another reason why I helped write an entire book series LOST CHILDREN OF THE INDIAN ADOPTION PROJECTS, hoping it will counter such willful ignorance and to educate the American Public. This **Hollywood-ized adoption propaganda** still dominates American TV.

As I watched, it was obvious that the rights of young Native adoptees (born sovereign tribal citizens) didn't really matter to the non-Indians parents who adopted them. All they really care about is **keeping** them.

If these Americans had any knowledge of the ICWA, the testimony of Indian leaders in 1976, or the history of America's neglect of Indians, and the illegal theft of thousands of children, maybe then we'd stand a chance of going on TV or entering the public courts. Maybe then America might catch a glimpse what 100+ years of theft of tribal children looks like in real life.

Facing down teary adoptive parents who expect praise, not condemnations, American Indians are very familiar with their race-based judgments. Indians went direct to the Senate to get ICWA. Indians won't win any debates on public TV in three-minute segments. Our history on this topic alone could fill several library collections.

Can you see how not telling prospective adoptive parents about ICWA is working out in 2012 or in 2024? Can you see how the lack of accurate Indian history can fuel ignorance and racism in Americans? Can you see how adoption-propaganda still sells the public on how these nice white people only want to raise (and save) poor little Indian kids? Not a mention of "cultural" genocide?

Doesn't anyone else realize children do not want to be taken from their natural parents and tribe?

Oh—on Dr. Phil they also rolled out how some of these kids are **part-Indians**. There is no such thing as part-Indian. Which part, a foot? A finger? Blood is blood. That is the "racist construct" Indians hear all the time—blood this, blood that. It's getting old....



Had these adopters ever met an adult American Indian? Not likely. It's like these adopters believe there is nothing greater than being American. In their minds, it's better to adopt these Indian kids and transform them into Americans? Really? How ignorant. (I was thinking of scholar Tim Wise and his brain-bomb lectures on "white" privilege.)

Back to Dr. Phil: the tribal judge/lawyer guest stated 30% of all children were removed and abducted. Dr. Phil, no expert on Indian history, jumped on the word "abducted" and quickly joins with the chorus of adopters with "what's in the best interest of the child" and allow these nice people to keep their kids—and how it's actually selfish for a tribe to want to keep their own citizens. (This show was not good for my blood pressure.)

Indigenous children adopted as infants will not be able to **explain** the importance of blood, culture and connecting with their tribal relatives. As they grow up and see they are different in their white neighborhoods, and feel like they don't belong there, then their identity will really matter. It will matter when the child meets other American Indians and doesn't know who he or she is or which tribe or clan.

Knowing who you are matters. Ask anyone in the anthology "Two Worlds." Ask them how much they wanted to find their first families and tribes.

[2012 Boycott of Dr. Phil on Facebook: (They hope to get 1,000 LIKES)  
<https://www.facebook.com/BoycottTheAntiNativeAmericanDrPhilShow>]



Figure 7 FACEBOOK MEME

Remember this photo? In the big world out there, very few people even knew about the Indian Child Welfare Act (ICWA) of 1978 until **Baby Veronica** was adopted (shown above.) Yes, headlines were screaming for months. Indian Country responded (too slowly I thought) and fought back using the federal law ICWA but even that wasn't enough to allow a Cherokee father to keep and raise his own daughter.

I have wanted to say something about the RadioLab program/podcast they did about Baby Veronica and the earlier **Supreme Court Case**. This radio show (podcast) was in 2013 and rebroadcast a few times. [More Perfect presents: Adoptive Couple v. Baby Girl](https://www.wnycstudios.org/podcasts/radiolabmoreperfect/episodes/more-perfect-presents-adoptive-couple-v-baby-girl)

LINK: <https://www.wnycstudios.org/podcasts/radiolabmoreperfect/episodes/more-perfect-presents-adoptive-couple-v-baby-girl>

#### **RADIOLAB key voices:**

- Matt and Melanie Capobianco, Veronica's adoptive parents
- Dusten Brown, Veronica's biological father
- Christy Maldonado, Veronica's biological mother
- Mark Fiddler, attorney for the Capobiancos
- Marcia Zug, associate professor of law at the [University of South Carolina School of Law](#)
- Bert Hirsch, attorney formerly of the Association on American Indian Affairs

- Chrissi Nimmo, Assistant Attorney General for Cherokee Nation
- Terry Cross, executive director of the National Indian Child Welfare Association
- Lori Alvino McGill, attorney for Christy Maldonado

**I spoke with the interviewer.** He didn't use **one word** of my story in his RadioLab reporting. I have no clue why not. I did give him names of other adoptees he could speak to... He spoke to many people and quoted them but not one adoptee! I recall I told him I was Baby Veronica just 50 years later. My dad would have raised me. There was no Indian Child Welfare Act when I was adopted by strangers. I was traumatized. I was not going to stop looking for my family, even if my records were sealed in Wisconsin and Minnesota. I was one of thousands who lost their family connections and tribal connections. I didn't want Veronica to go through what I did. Our culture matters and adoption steals years of our lives. These RadioLab people didn't and don't want to hear me, or adoptees (young or old). They simply don't. Their bias is blaring. (It's been drilled into their minds how adoption is good.)

**I wrote an essay in 2013** about this case and submitted it to the Atlantic Magazine editors but they didn't publish it. WHY? I didn't get a reason but it's clear...they don't consider Indians and adoptees interesting enough or news-worthy enough, let alone a federal law concerning Indians.

Finally (with utter frustration) I sent it to Indian Country Today Media in New York. They published it.

*Read it here: <https://indiancountrytodaymedianetwork.com/2013/08/12/baby-veronica-case-david-vs-goliath>*

Is it fair reporting and accurate analysis if "THEY" (the mainstream radio, TV, newspaper media) don't consider **WHY** there is an ICWA? Maybe read a history book first? Have they considered Baby V will grow up and not be a child anymore and imagine her loss of family and Cherokee culture? Who better to ask than an adoptee that lived through it?

Why are they ignoring the ADOPTEE STORY in this story?

In San Diego, adoptees Diane Tells His Name and Leland Kirk, researcher Karen Vigneault, Tom Lidot (Tribal Star) and I had breakfast and we discussed this.

(We were together, presenting at the California State ICWA Conference on June 7, 2016.)

“...There is an ICWA because of us, all the American Indian Adoptees, Lost Birds, Stolen Children, 60s Scoop, and Indian Adoption Project adoptees. WE are the reason there is a law. We are still called the Stolen Generations. We are the second phase of atrocities committed against Indian People before during and after the boarding schools. WE were supposed to permanently disappear in closed adoptions with sealed records, living “happily ever after” with our white parents. There is a federal law ICWA because of us, because adoption trafficking in Native babies and children was clearly genocide. With ICWA, there will be many less adoptees... We get that; in Indian Country we know this.”

Not just robbed of our land, family and community, we have been robbed of our identity.



Veronica with her Cherokee father Dusten Brown

***Kristen Carpenter and Lorie Graham on Human Rights and Adoptive Couple v. Baby Girl***

Posted on February 27, 2014 by Matthew L.M. Fletcher

**It is required reading for anyone interested in the case, and is destined to be the definitive paper on the international human rights aspects of the case.**

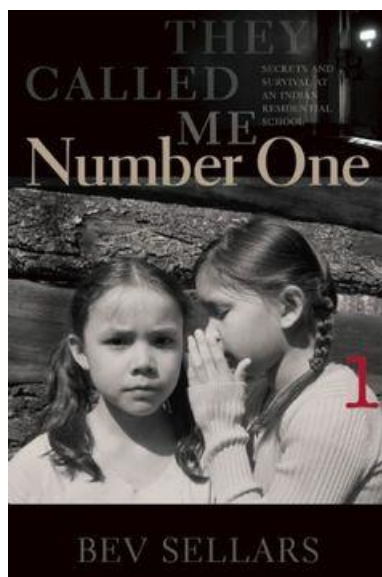
The article is titled Human Rights to Culture, Family, and Self-Determination: The Case of

Adoptive Couple v. Baby Girl. *The well-being of indigenous children is a subject of major concern for indigenous peoples and human rights advocates alike. In 2013, the U.S. Supreme Court decided in Adoptive Couple v. Baby Girl that the Indian Child Welfare Act did not prevent the adoption of a Cherokee child by a non-Indian couple. This occurred over the objections of her Cherokee biological father, extended family, and Tribal Nation. After the decision, Baby Girl's father and the adoptive couple contested the matter in a number of proceedings, none of which considered the child's best interests as an Indian child. The tribally-appointed attorney for Baby Girl, as well as the National Indian Child Welfare Association and National Congress for American Indians, began examining additional venues for advocacy. Believing that the human rights of Baby Girl, much like those of other similarly situated indigenous children, were being violated in contravention of the United Nations Declaration on Indigenous Peoples Rights, and other instruments of international law, they asked us to bring the matter to the attention of the United Nations Special Rapporteur for Indigenous Peoples Rights ("UNSR"). We prepared a "statement of information" to alert the UNSR of the **human rights violations** occurring in the case.*

## THEY CALLED ME NUMBER ONE: MEMOIR OF CANADA'S RESIDENTIAL SCHOOLS

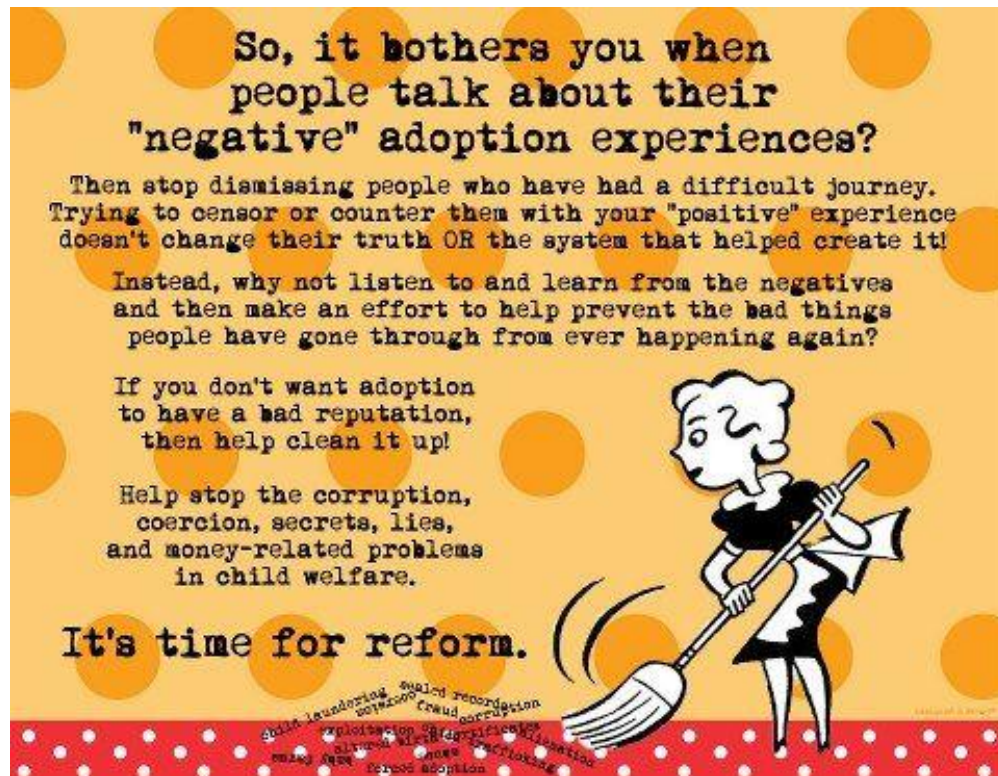
Xat'sull tribal chief Bev Sellars spent her childhood in a church-run residential school whose aim it was to "civilize" Native children through Christian teachings, forced separation from family and culture, and discipline. In addition, beginning at the age of five, Sellars was isolated for two years at Coqualeetza Indian Tuberculosis Hospital in Sardis, British

Columbia, nearly six hours' drive from home. The trauma of these experiences has reverberated throughout her life.



In the first full-length memoir to be published out of St. Joseph's Mission at Williams Lake, B.C., Bev Sellars tells of three generations of women who attended the school, interweaving the personal histories of her grandmother and her mother with her own. She tells of hunger, forced labour, and physical beatings, often with a leather strap, and also of the demand for conformity in a culturally alien institution where children were confined and denigrated for failure to be white and Roman Catholic.






***BABY = \$60,000-\$80,000++ (USA)***

“Despite all the evidence that adoption is in the best interests of neither parents nor children, the adoption industry is growing at an alarming rate. A 2000 independent research study conducted by MarketData Enterprises revealed that the business of adoption was valued at \$1.4 billion per year, with an estimated growth rate of 11.5% into 2004. It is no surprise that the lobbying arm of the adoption industry, The National Council for Adoption, is a vocal supporter of closed records, dishonest adoption terminology, and the promotion of adoption to single, young, poor, and otherwise vulnerable expectant mothers. As long as Americans continue to feel positively about adoption (as 94% of them do), the adoption industry will continue growing.” —Jessica DelBalzo, <http://babyscoopera.com/adoption-articles/the-case-against-adoption-research-and-alternatives-for-concerned-citizens/>



## Joan Crawford - Wikipedia

She became more and more reclusive until her death in 1977. **Crawford** married four times. Her first three marriages ended in divorce; the last ended with the death of husband Al Steele. She adopted five children, one of whom was reclaimed by his birth mother.

 <https://queensestatelaw.com> > 2019 > 06 > 07 > inheritance-rights-of-the-adopted-estate-of-joan-...

### Inheritance rights of the adopted? Estate of Joan Crawford

Upon **Joan Crawford's** death **Crawford's** NY will distributed her \$2 million dollar estate providing for only two of her four adoptive children gifting Cindy and Cathy \$77,000 each.

The average cost of adopting a child (not a baby) in the United States was between \$20,000 and \$45,000, says the Child Welfare Information Gateway from the U.S. Department of Health and Human Services in 2022. This price can cover legal fees, home studies, travel and lodging, court fees, and medical and living expenses for the birth parent.

 <https://trustedcare.com> > costs > cost-to-adopt-a-child

### How Much Does It Cost to Adopt a Child? (2024)

Feb 13, 2024 · **The average cost** to adopt a **child** is \$30,000 to \$60,000 if **adopting** through a private agency in the U.S. International adoption **costs** \$25,000 to \$50,000, depending on the country you're **adopting** from. The most affordable way to adopt is through the foster care system, with **costs** often...

If famous people adopt, then it must be working, right? After giving birth to one daughter then twins, actors Angelina Jolie and Brad Pitt are still madly in love with their three adopted children. I don't doubt that. But how do their adopted children feel? The press will never ask and I doubt we'll ever know. Of course, their children would say: "We are grateful, loved and happy." It's like a script. They don't whisper, "Get me outta here."

Being raised with nannies in a celebrity circus will be normal for some of them. Joan Crawford, Bob Hope, Mia Farrow, Burt Reynolds, Rosie O'Donnell, Jamie Lee Curtis, Sharon Stone, Michele Pfeiffer, Calista Flockhart, Sheryl Crow, Barbara Walters, Tom Cruise and Nicole Kidman and many others in Hollywood made headlines when they adopted, shielding their precious darlings from the prying eyes of paparazzi.

Wealth, celebrity and prestige might mask or delay symptoms in certain adoptees. Regardless, adoptees will have emotional difficulties, regardless of who adopts them, including Hollywooders.

Mia Farrow became the first big-name proponent of international adoption when she gave a home to a Vietnamese war orphan in the early 1970s. The actress helped raise 10 adoptees, most with severe disabilities.

UN goodwill ambassador and actress Angelina Jolie adopted one boy from Thailand, one-year-old girl from Ethiopia and a three-year-old boy from Vietnam. Ewan McGregor and his wife Eve Mavrakis adopted a four-year-old girl from Mongolia in 2006. In January 2006, Meg Ryan adopted a baby girl from China. Latino singer Ricky Martin, 35, just announced from his home in Puerto Rico that he plans to adopt kids, "One from each continent, if possible." Musician Wynonna Judd is contemplating the adoption of an African American child because her 10-year-old daughter would "like a black sister or brother." Reuters News Agency spoke with several people who were adopted as children by rich white families and moved far away from their cultural roots.

When will it end?



### TRAGEDY

Three of Mia Farrow's ten adopted children who committed suicide, posted by another adoptee, Mia's son Moses.

## THE AGENDA:

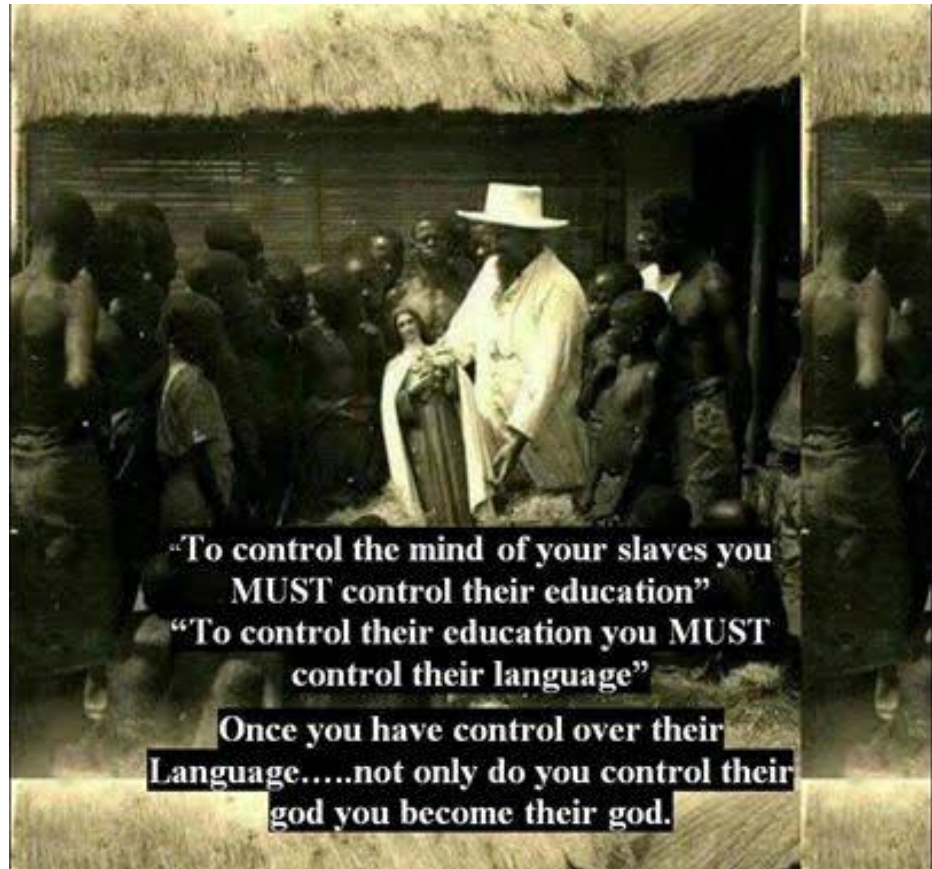
### *Control? Population Reduction?*

I started writing adoption history in 2004—twenty years ago. I am struck by the fact school teachers I know, and so many others never knew any of this...

THEN it hits me:  
IT'S AN AGENDA:

"Population Control counsels were held by Britain under Thomas Malthus in the 1700's. They discussed methods of culling off the excess people through disease or creating housing schemes, basically on swamplands and unhealthy areas. Stuff we did to the American Indians, in other words," according to Scottish historian Alan Watt (Cutting Through the Matrix)

"In the 1700's, eugenics really took off with writers amongst the interbred elite, like Charles Darwin. **Darwin's family only interbred with one other family** for generations and that was the Wedgwood family, the famous pottery *Wedgwood's of England*; his grandfather married one. His father married one. Charles married one and after his wife died, he married his mother's sister, another Wedgwood. They're all Wedgwood's and Darwin's all mixed together, you see, until they bring in some other outside blood—like the Galton's, another sweet bunch who **believed in population reduction**. They end up with, or Charles did anyway, ten children from his first wife who died in childbirth and two wives who died in insane asylums very young. Too interbred, you see."—Scottish historian Alan Watt





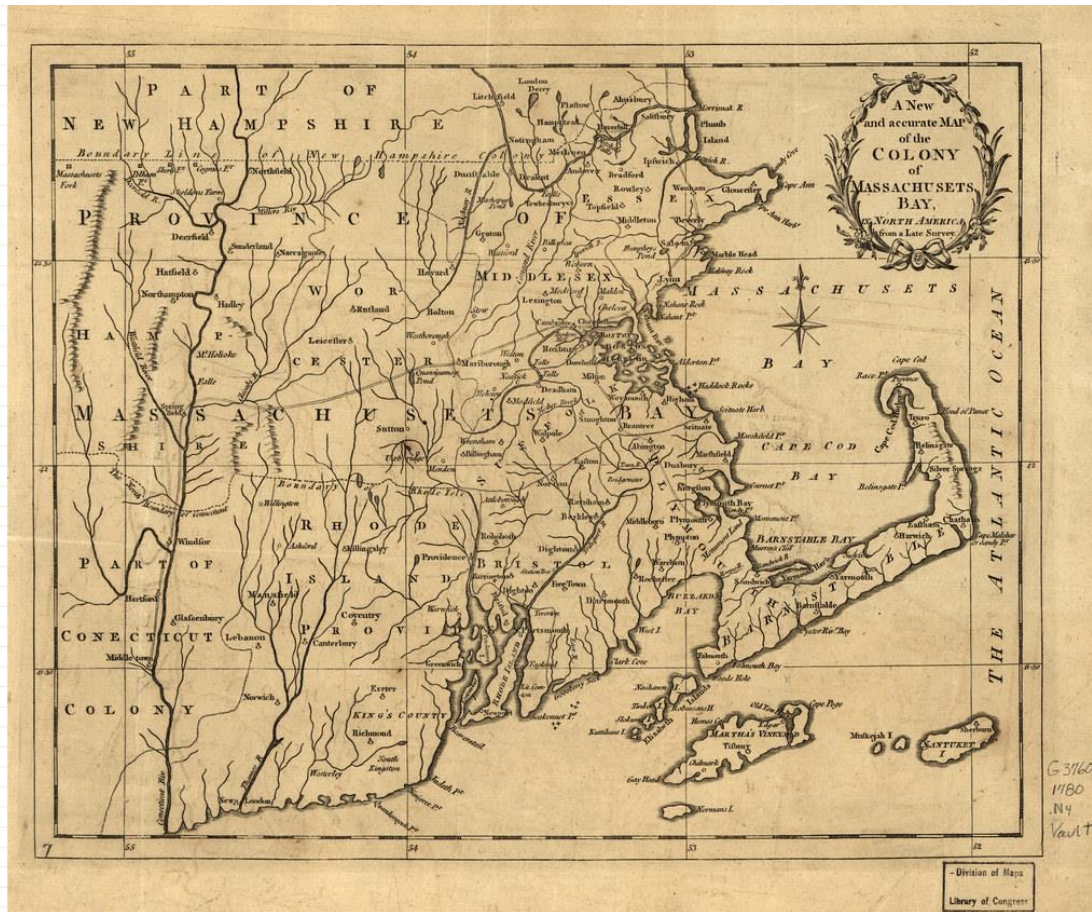


Figure 8 COLONY OF MASSACHUSETTS BAY DOMAIN FREE IMAGE

## ***By percentage of population, King Philip's War was the bloodiest in US history***

Metacom's father, Sachem Massasoit (1581-1661), signed the Pilgrim-Wampanoag Peace Treaty with the first governor of Plymouth Colony, John Carver, on **22 March 1621** which promised mutual aid and protection as well as the right of each party to punish their own for crimes.

Metacom or Metacomet took the name King Phillip. His older brother, Wamsutta was known as Alexander. Philip and his brother asked for English names as a gesture of goodwill toward their neighbors to maintain their father Massasoit's legacy of peace.

Wamsutta died shortly after returning from a meeting with Josiah Winslow at Plymouth Colony. The cause of death was disputed, but Metacomet (who succeeded Wamsutta in leadership of the Pokanoket) suspected he had been **poisoned**. Wamsutta's death was one of the factors that would eventually lead to the 1675 King Philip's War. Between

Wamsutta's death in 1662 and the outbreak of hostilities in 1675, the colonists took more land in breach of the Pilgrim-Wampanoag Peace Treaty of 1621.

Deer Island in Boston Harbor has a disturbing history, as it was used as America's first internment camp during King Philip's War. During the course of the war, around five hundred Indigenous people were held on the island by the English. Many imprisoned on the island died, as food, water, and shelter were inadequate. The majority of the internment took place during the winter, and extreme New England temperatures exacerbated the already precarious situation. These 500 people came from the Nipmuc tribe near South Natick. They were "Praying Indians," or those who had converted to Christianity and assimilated into some aspects of English culture.

On August 12, 1676, as Metacomb's forces were depleted, as many had been killed, some chose to surrender. With his remaining supporters, the sachem retreated to his home at Mount Hope, in what is now Bristol, Rhode Island. He was eventually overtaken and killed by John Alderman, a "Praying Indian" working with militia leader Benjamin Church.

The English were not satisfied with his simple death, and his body was badly mistreated after his death. Metacom was drawn and quartered, beheaded, and his hands chopped off. The quarters of his body were hung in trees. His hands were preserved in rum, and one was given to Alderman as a reward. His head was displayed on a pike outside Plymouth Colony for 25 years following his death.

Metacom had become sachem in 1662. After his death in 1676, his wife and nine-year-old son were captured and sold as slaves in Bermuda.

The Pequot Museum in Connecticut repatriated Metacom's remains.



7/9/2022

### **Historic 'Healing Tour' Launched in Oklahoma Honors Survivors of Indian Boarding Schools**

At a southern Oklahoma gymnasium, Interior Secretary Deb Haaland kicked off her "Road to Healing" tour, hearing from survivors of America's Indian boarding schools.

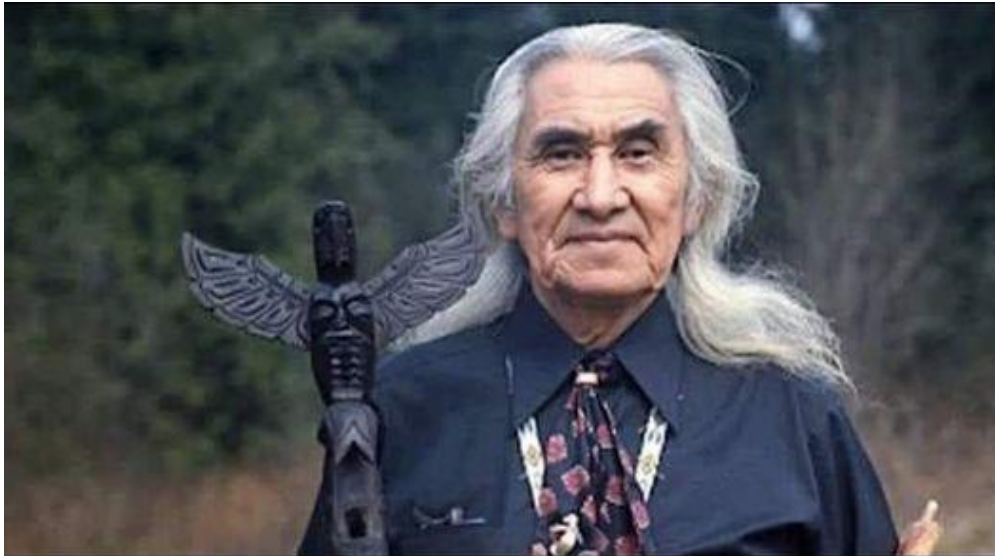


## **The National Native American Boarding School Healing Coalition**

### ***NABS launches digital map with new research of 523 U.S. Indian boarding schools***

"We are honored to announce the release of new research findings and our first-ever interactive digital map of Indian boarding schools in the United States. In 2020, NABS released a list of 367 Indian boarding schools, which at the time was the largest and most extensive list available to the public. Since then, there have been various efforts by the Department of the Interior (DOI) and religious institutions to identify their involvement in the establishment and operation of Indian boarding schools nationwide. **Our latest research identified a total of 523 Indian boarding schools in the United States.** This is the largest known list to date, containing both federally operated boarding schools and church-run schools." <https://boardingschoolhealing.org/>





"It is hard for me to understand a culture that not only hates and fights his brothers but even attacks Nature and abuses her. Man must love all creation or he will love none of it. Love is something you and I must have. We must have it because our spirit feeds upon it. Without love our self esteem weakens. Without it our courage fails.

Without love we can no longer look out confidently at the world. Instead we turn inwardly and begin to feed upon our own personalities and little by little we destroy ourselves."

- Chief Dan George -



## ***We are not supposed to know***

More dots... Let's look at more bad history and more bad paper.

How many years did the Mashpee Wampanoag in Massachusetts (the same people who met the Puritans in November 1620) petition the United States for federal recognition to secure treaty rights and land? Over 300 years? 30 years? Both correct.

Do Eastern Tribal Nations today (such as Wampanoag, Pequot, Mohegan, Narragansett, Abenaki, Lenape, Mohican, Passamaquoddy, Penobscot, Maliseet, Nipmuc, Niantic, Schaghticoke and many others) trust New England's crop of white historians and anthropologists? Hardly. Members of these tribes will tell you: Better to stay invisible. Yet these tribes and families have their own ancestral charts and memories and treaties: some did seek but failed to get federal recognition by the American federal government.

One Schaghticoke elder told me about her anthropology class in Connecticut, when her professor said **all Indians in the east were dead**. (I heard that expression many times myself.) Yet she was sitting right there, taking his class. (She later became a renowned anthropologist herself.)

Documentation (**old papers**) is and will always be an issue in the east. What was written from a historic tribal perspective, who paid any attention to that?



What about being born tri-racial? (Mixed as Indian + Black + Euro) Good luck documenting that. Pass as white? Sure, many did. Census records listed Pequot and Mohegan tribal members as black, not mixed. (They fought with census takers every single census year.) (It's more bad paper and bogus ancestry to deal with...) Interesting, we don't hear much about Early America's first inter-racial marriages. Rhode Island passed a law that Indian and African slaves couldn't congregate together in pubs after work. Virginia and other states said blacks and Indians couldn't marry each other. Massachusetts passed a law that Indians could not enter Boston. These laws pretty much paint the picture. White people regulated our movements—but together African and Indian did manage to survive this colonial racism and inter-married. They are ALIVE because they did this.

And western tribes have writers like Delphine Red Shirt (Lakota) who wrote an op-ed "These are not Indians," writing about the Mohegan and Pequot who are federally recognized tribal nations. Wait. It's not about how we look, Delphine. I had several Native writers and journalists from eastern tribes respond to her opinion in several issues of the *Pequot Times* when I was their editor.

Yale Indian Papers Project (YIPP) founder Paul Grant-Costa said publicly that every tribal nation in the EAST **would finally** be able to get federal recognition with all the documents they'd amassed, real proof, once their massive project was complete. I heard him say it! Why didn't we read about that in newspapers? Hmm... that was maybe 30 years ago. Old **Papers** that tribes need to finally be

recognized? Maybe that project didn't get the funds they needed to continue.  
VISIT: <https://nativenortheastportal.com/>

(Rhode Island PHOTO, 1915) Indians on the east coast have a rich history few Americans know about... eastern tribes had **August Meeting** on the second Saturday in August to keep up with births, deaths, marriages, goings on with other tribes... today we call them socials and pow wows. The Pequot had several socials when I worked for them. Their cousins, the two Eastern Pequot bands, were denied federal recognition even though they'd kept numerous records in family bibles over three centuries. Wasn't that proof enough for the Bureau of Indian Affairs? No, it wasn't. And the Schaghticoke were denied, too. Dirty Stinking Politics? I definitely think so. (The seven criteria for federal recognition are pretty tough for eastern tribes since there are three hundred + more years to document leaderships and continuity. Lots of commentary has been written about this.)

Essentially the American public has been bamboozled by the lack of history and doesn't even know they were. Eastern Tribal elders die after years fighting valiantly for tribal recognition, for an accurate account of their lives, and their early contact with the invaders and today we can see how the eastern tribes still maintain their lands and have treaty rights, with or without recognition. These elders died trying to get recognized but without enough accurate history (on paper). It's really an ongoing insult.

We are not supposed to know that The Treaty of Hartford was signed in 1637 and a different version was found hiding in the British Museum 20 years ago. That discovery of a piece of paper in the UK didn't make any headlines in New England or in any newspapers.

The final act of the **Pequot** War was on September 21, 1638, when Miantinomi (Narragansett Sachem), Uncas (or Poquiam, Mohegan Sachem), John Haynes, Roger Ludlow and Edward Hopkins signed a tripartite **treaty**. Known as the Treaty of Hartford, the articles of agreement specified: Forbade any followers of Sassacus (**Pequot** Sachem) to be called **Pequots**. You will find more about the Pequot War here: <http://pequotwar.org/2009/10/the-pequot-war/>. I get it. Massacre the truth, too. That is actually American history.



”  
The robbing of  
ancestral graves was  
integral to  
campaigns of Indian  
removal and was  
also continuous with  
practices of body-  
snatching in the  
pursuit of anatomical  
knowledge.

### *Glossed Over? Are You Kidding Me?*

(2017) Native American slavery “is a piece of the history of slavery that has been **glossed over**,” says Linford D. Fisher, associate professor of history at Brown University. “Between 1492 and 1880, between 2 and 5.5 million Native Americans were enslaved in the Americas in addition to 12.5 million African slaves.” (This guy kills me. We never knew anything.)



“While natives had been forced into slavery and servitude as early as 1636, it was not until King Philip’s War that natives were enslaved in large numbers, Fisher writes in the study. The 1675 to 1676 war pitted Native American leader King Philip, also known as Metacom, and his allies against the English colonial settlers.

“During the war, New England colonies routinely shipped Native Americans as slaves to Barbados, Bermuda, Jamaica, the Azores, Spain, and Tangier in North Africa,” Fisher says.

Figure 9 LINK: <https://www.futurity.org/native-americans-slavery-1361262-2>

*We are the  
Granddaughters of the  
"squaws" you thought  
you had killed.*

*-Wasu Hla Mani Win*

## ***BOUNTY***

*We are citizens of the Penobscot Nation. For this film, we bring our families to Boston to read our ancestors' death warrant, the Phips Proclamation. This abhorrent edict, enacted in 1755 by the colonial government, paid settlers handsomely to murder Penobscot people. It declared our people enemies and offered different prices for the scalps of children, women, and men. Bounty proclamations like this persisted for more than two centuries across what is now the United States. The memory of being hunted is in our blood. We know this to be true, and the science now affirms that trauma can be passed from generation to generation. In *Bounty* we step into the future together with our children, into the colonizer's hall of injustice to read their hateful words and tell the truth about what was done to our ancestors. We exercise our power by sharing the horrors of this hard history as an act of resistance and remembrance and a step toward justice.*

Members of the Penobscot Nation in Maine have produced an educational film in 2021 addressing how European settlers scalped — killed — Indigenous people during the British colonial era, spurred for decades by cash bounties and with the government's blessing.

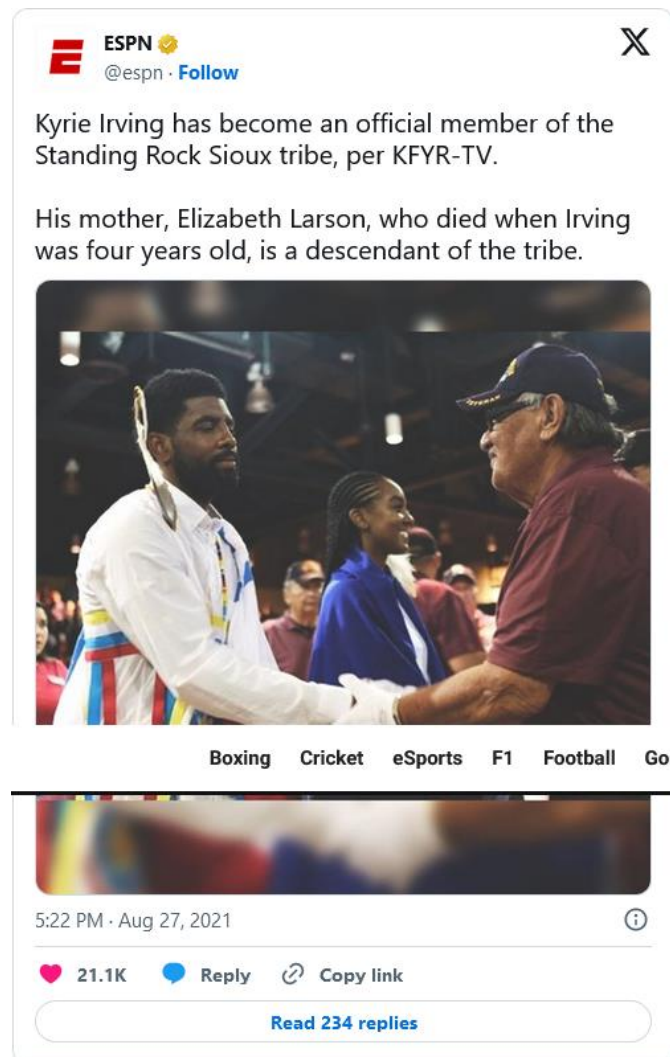
"It was genocide," said Dawn Neptune Adams, one of the three Penobscot Nation members featured in the film, called "*Bounty*."

Issued in November 1755, it gave "His Majesty's Subjects" license to kill Penobscots for "this entire month." The reward was about \$12,000 in today's dollars for the scalp of a man, and half that for a woman's scalp. The amount was slightly less for a child. Settlers who killed Indigenous people were sometimes rewarded with land, in addition to money, expanding settlers' reach while displacing tribes from their ancestral lands.



All told, there were more than 70 bounty proclamations encouraging white colonists to kill tribal members in what is now New England, and another 50 government-sanctioned proclamations elsewhere across the country, the filmmakers' research found. Colonial governments paid out bounties for scalps of at least 375 Indigenous people across New England between 1675 to 1760, they said.

<https://eu.seacoastonline.com/story/news/state/2021/12/27/penobscots-maine-dont-want-ancestors-scalping-whitewashed/8959423002/>



**(2021) Basketball Superstar Kyrie Irving's mom was a Lost Bird, a Lakota adoptee.**

READ: <https://blog.americanindianadoptees.com/2018/08/kyrie-irving-little-mountain-son-of.html>

## Origin of the Day of Mourning - An Unwelcome Speech

In September 1970, Plymouth, MA, planners asked Wamsutta Frank James (Aquinnah Wampanoag) to deliver a speech for the 350th anniversary of the Pilgrim invasion of (they called it an 'arrival' on) Wampanoag lands. James agreed. But when the planners saw the text of his speech they refused to let him deliver it. They suggested he use a text prepared by their public relations staff. He refused.

Instead, James delivered his speech at a separate gathering, which marked the beginning of a tradition that continues to this day: The National Day of Mourning. VISIT: <http://www.uaine.org>

He said, "The Pilgrims had hardly explored the shores of Cape Cod four days before they had robbed the graves of my ancestors, and stolen their corn, wheat, and beans."

Figure 10

BONE

COLLECTORS

(tweet)

(below)



**Frances \*Deadly SoverAuntie\* Danger** @FrancesMFDanger · 16h

This is horrific but also know:

According to @propublica Harvard holds the remains of 6200 Natives 33 years after the Native American Graves Protection and Repatriation Act (#Nagpra) was enacted.

Home

We're still waiting for our relatives but Harvard hasn't set up a website for us.

For you

Following

### Harvard University

2 subunits · Located in Massachusetts

Harvard Univ. has the **4th largest collection of unrepatriated Native American remains** in the U.S. The institution reported still having the remains of at least **6,200** Native Americans that it has not made available for return to tribes.

The institution has made available for return **38%** of the more than **10,000** Native American remains that it reported to the federal government.

to engage with them during this deeply distressing time. We have established the following specifically for family members and next of kin:

- Webpage with available resources for donor families and next of kin.
- Answers to frequently asked questions.
- Toll-free information and support center staffed by specially-trained counselors, who are currently available 24/7 at 1-888-268-1129.
- Letters to be sent today via expedited



**Josh Mankiewicz** @JoshMankiewicz · 22h

The manager of Harvard Medical School's morgue is accused of letting buyers come into the morgue to pick what remains they wanted to buy, then stealing parts of donated cadavers like brains, skin and bones. [nbc.com/news/local/4-c...](http://nbc.com/news/local/4-c...)



1



170



298



13.6K



## Welcome | The Yale & Slavery Research Project

In February 2024, **Yale and Slavery: A History**, by David W. Blight with the **Yale and Slavery Research Project**, will be published by Yale University Press. This narrative history is a comprehensive examination of how **slavery** and resistance to it have shaped this university.

**Figure 11 2024 NEWS**

**HARVARD OWNED SLAVES? (Yale and others did, too)** “So, too, was slavery integral to Harvard. Over nearly 150 years, from the University’s founding in 1636 until the Massachusetts Supreme Judicial Court found slavery unlawful in 1783, Harvard presidents and other leaders, as well as its faculty and staff, enslaved more than 70 individuals, some of whom labored on campus.” (Names of slaves I put in bold)

Owned by Governor John Winthrop (1588–1649) Overseer (1637–1649): **The wife and two unnamed sons of Pequot Sachem Mononotto** At least four other unnamed Indigenous people, two men and two women 1637 1637–1639 Winthrop House is named for Governor John Winthrop and his direct descendant Professor John Winthrop. A sculpture of Governor Winthrop is displayed in Annenberg Hall, the freshman dining hall in Memorial Hall. A portrait of Governor Winthrop is in the Harvard University Portrait Collection.

Israel Stoughton (1603–1644) Overseer (1637–1644) Donor of 300 acres of land at his death in 1644: **Unnamed Pequot Woman Dorcas** 1637 1641–1653 Stoughton Hall is named for Israel’s son, colonial lieutenant governor and Harvard overseer and benefactor William Stoughton (AB 1650).

John Endecott / Endicott (1600–1665) Overseer (1642–1665): **Unnamed Pequot Boy** 1637 **Hugh Peter(s)** (1598–1660) Overseer (1637–1641) **Hope** 1637–1640

Governor John Leverett (1616–1679) Overseer (1673–1679) As governor of the Massachusetts Bay Colony, Leverett authorized the **capture, enslavement, and distribution of hundreds of Native men, women, and children taken captive in King Philip’s War**. 1675–1678 Leverett House is named for Governor Leverett’s grandson and namesake, Harvard President John Leverett (served 1708–1724).

Governor Joseph Dudley (1647–1720) Overseer (1702–1715) **Unnamed “Indian” Girl Peter Brill** 1679 1687 1713–1722 The Dudley Community and three associated Harvard residences are named for Joseph Dudley’s father, the Massachusetts governor and Harvard overseer Thomas Dudley.

Cotton Mather (1663–1728) Fellow (1690–1703) Overseer (1707–1724): **Unnamed “Spanish Indian” Onesimus “A Little Boy” Obadiah** ca. 1681 1706–1716 1716 1717 Mather

House is named for Cotton Mather's father, Harvard President Increase Mather (President, 1692–1701; Rector, 1686–1692; Acting President, 1685–1686).

William Brattle (1662–1717) Tutor (1685–1697) Fellow (1703–1717) Treasurer (1713–1715) Minister of First Church, Cambridge (1696–1717): **Scipio Cicely** 1697–1705 1714 Brattle Street and Brattle Square are all named for William Brattle's family, and the William Brattle House is named for his son. Cicely's tombstone stands in the Old Burying Ground in Harvard Square.

Paul Dudley (1675–1751) Fellow (1697–1700) Donated £133 in 1750 to Fund an Annual Lecture **Unnamed "Negro Boy" Guinea** 1705 1745 The Dudley Community and three associated Harvard residences are named for Paul Dudley's grandfather, the Massachusetts governor and Harvard overseer Thomas Dudley.

Nathaniel Appleton (1693–1784) Fellow (1717–1779) Minister of First Church, Cambridge (1717–1783) **Pompey** 1729

William Brattle (1706–1776) Overseer (n.d.) Trustee of the Hopkins Foundation (n.d.): **Philicia Zillah** 1731 1738 A portrait of William Brattle is in the Harvard University Portrait Collection. The William Brattle House in Harvard Square is named for this William Brattle, who built it. Brattle Street and Brattle Square are named for his family.

Francis Foxcroft (1695–1768) Overseer (1732–1757?): **Flora Leos** 1737–1742 1749 Foxcroft House (1822–1926) once occupied the corner of Kirkland and Oxford Streets; it was demolished to make way for the Lowell Lecture Hall.

Lieutenant Governor Spencer Phip(p)s (1685–1757) Overseer (1720–1757) Trustee of the Hopkins Foundation (1720–?) **Tobe Cuffy Zillah Rose James** 1714 1739–1741 1739 1745 1755

Ebenezer Storer (1730–1807) Treasurer (1777–1807) **Unnamed "Negro Servant"** London 1757 1771

John Hancock (1736/7–1793) Treasurer (1773–1777) **Cato Frank Agnes Violet Hannibal** 1764–1777 1768–1771 1777 1777 1777

Thomas Hubbard (1702–1773) Treasurer (1752–1773) Donor of £300 and books at his death in 1773 **Unnamed People Referred to as "Negres"** 1774

Lieutenant Governor Thomas Oliver (1734–1815) Overseer (1774–1776) **Buff Cato Jerry Jeoffrey Samuel Mira Jude Sarah Jenny Violet "Young Jerry" Unknown Number of Enslaved People in Antigua** 1783 1783 1783 1783 1783 1783 1783 1783 1783 1783 1783 ca. 1760–ca. 1815 Oliver built Elmwood, also known as the Oliver–Gerry–Lowell House, which has been the residence of University presidents since the 1970s. READ the HARVARD CRIMSON: <https://www.thecrimson.com/article/2022/4/26/harvard-legacy-of-slavery-report/> <https://legacyofslavery.harvard.edu/about>

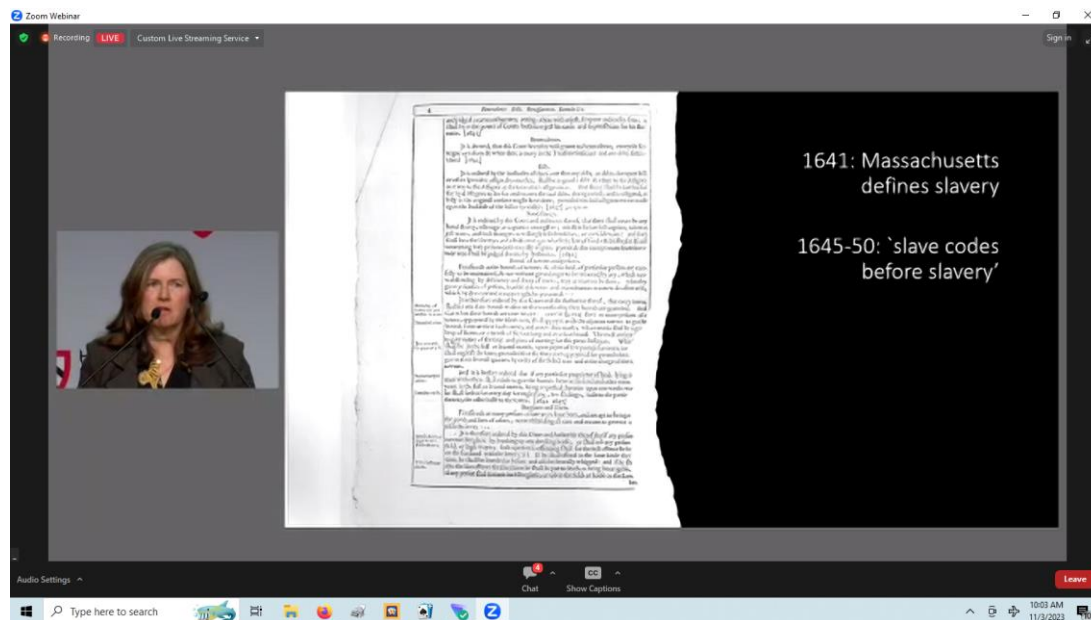


Figure 12 MY SCREENSHOT from conference, Author MARGARET ELLEN NEWELL provided evidence

## ***HARVARD APOLOGY? In 2023, Indigenous Slavery Experts/Scholars are given a strict time limit. Only 12 Minutes? REALLY? (Please watch the videos.)***

As Harvard and other universities confront their own histories of enslavement and colonization, it is critical to elevate, examine, and honor the experiences of Native communities. This conference, “Responsibility and Repair” —led by Harvard University’s Native American Program in collaboration with Harvard Radcliffe Institute—brings together Native and university leaders to advance a national dialogue, expand research, and establish and deepen partnerships with Indigenous communities. Using the landmark Report of the Presidential Committee on Harvard & the Legacy of Slavery (2022) as a starting point, the conference and its participants—activists, scholars, Native leaders, tribal historians, and others—explore the responsibility of universities to confront their past and recommend steps toward repair that is often centuries overdue.

**November 2nd: Conference Day 1 : Introduction and Keynote: Dallas Goldtooth**

**November 3rd: Conference Day 2 : Session 1: Enslavement, Indenture, and Dispossession**

<https://youtu.be/h2LxsDcBOOM?si=X3BtiUJA3GGddehQ>

**Session 2: Colonization in New England : Keynote: Tara Houska**

**Session 3: Harvard and Massachusetts Tribal Repair**



## FOG

I am **still** learning how being adopted affected me. I am just beginning to see what the dreaded Dissociative

Disorder (what I call fog) (and colonization) did to my brain. But I am aware of it now—that is the only place to start.



Colonialism is the massive fog that has clouded our imaginations regarding who we could be, excised our memories of who we once were, and numbed our understanding of our current existence.

— Waziyatawin —

AZ QUOTES



Judith Land, Adoption Detective: Memoir of an Adopted Child

There is so much to learn...Dissociation is a disconnection between a person's thoughts, memories, feelings, actions or sense of who he or she is. Common dissociation include daydreaming, highway hypnosis or "getting lost" in a book or movie, all of which involve "losing touch" with awareness of one's immediate surroundings. Disassociation is a detached state of mind characterized by a disconnection from your surroundings to avoid thinking about unpleasant memories and past traumatic events. Dissociation means a lack of connections that disrupts personal functioning affecting our identity, memory, consciousness, and self-awareness. Victims may experience numbing, depersonalization, and self-distancing symptoms, including flashbacks, feelings of losing touch with events around you, and not remembering. Disassociation related to traumatic events can be triggered long after the actual events. Dissociation disorder is a psychological defense mechanism associated with post-traumatic stress disorder.

Dissociative disorders are a way of disconnecting from one's self, overload responses that cause adoptees to space out as a way of separating themselves from traumas that may cause fear, anxiety and shame. Adoptees with this condition should seek advice and practice grounding techniques.



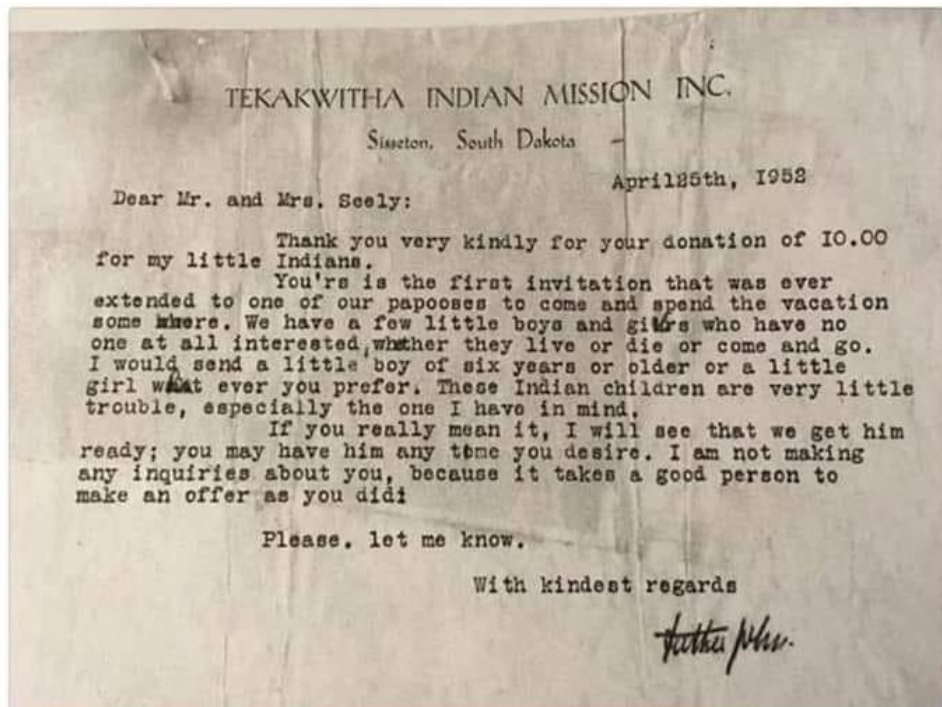
**DEFINED: Dissociative disorder**

Dissociative disorders are conditions that involve disruptions or breakdowns of memory, awareness, identity, or perception. People with dissociative disorders use dissociation as a defense mechanism, pathologically and involuntarily. Some dissociative disorders are triggered by psychological trauma, but dissociative disorders such as depersonalization/derealization disorder may be preceded only by stress, psychoactive substances, or no identifiable trigger at all. The dissociative disorders listed in the American Psychiatric Association's DSM-5 are as follows: •

Dissociative identity disorder: the alternation of two or more distinct personality states with impaired recall among personality states. In extreme cases, the host personality is unaware of the other, alternating personalities; however, the alternate personalities can be aware of all the existing personalities. This category now includes the old derealization disorder category.

**Coming out of the fog means you'd  
thought adoption hadn't affected  
you but then you realized  
it had altered everything.  
You were just so deep in it you  
could not see until  
you got older.  
Short definition:  
out of the fog means standing  
naked in the freezing rain.  
-Anne Heffron**

Daily reminder that in 1952 (66 years ago) you could buy a Native Child for \$10



(We were very little trouble?)

## Big List of Indian Massacres in North America

[https://en.wikipedia.org/wiki/List\\_of\\_Indian\\_massacres\\_in\\_North America](https://en.wikipedia.org/wiki/List_of_Indian_massacres_in_North_America)

Poisons and Plagues (over and over again)

# ***LOST CHILDREN: Rereading the book series***

**B**ack in 2005... I ripped apart my bathroom and mosaic-tiled the bathtub walls. Why? I was writing ONE SMALL SACRIFICE. Again, it's a sure sign when I start to tear apart a room, cleaning, washing and moving stuff around. Hours later it hits me I am processing again. When I re-read the stories in the four-part book series Lost Children of the Indian Adoption Projects, it happens. The stories haunt me, keep me awake, yet fill my heart with a sense of urgency and compassion for adoptees I know and do not know yet. I find my own grief re-ignited. I've met so many adoptees and children of adoptees with the same questions and concerns I had.

When adoptees from closed adoptions email or call me, I tell them *we are all related*. I relate what I can about our shared history as "removed Indians," why we are called Lost Birds and Split Feathers, and describe my own "wound" after being adopted by strangers. I relate how my adoptive parents did not help me or encourage me to find my other parents or my tribes.

It kills me too many adoptees are still very desperate to find answers and a family name. **Just one detail, just one name, which tribe, can change everything.** I'd send them to search angels, and to researcher Karen Vigneault until she died in 2019. Karen and I emailed and offered to help many adoptees.

Like my story, many other adoptees stubbornly refuse to accept secrecy, even defying laws and religions and the wishes of their adoptive parents. They'll risk everything to find their tribal families and identities.

There were too many years I spent desperately alone, not knowing any adoptee who had successfully opened their adoption or had a reunion with relatives. Today I know several. Today I have many friends who have gone full circle and met all their families.

There are stirring voices in TWO WORLDS, CALLED HOME and STOLEN GENERATIONS. I cry but celebrate them like war heroes who fought laws and sealed adoption records in North America to find their way back to their sacred sovereignty, their ancestors and tribal relatives.



## ***BIRD BY BIRD***

"I get up. I walk. I fall down. Meanwhile I keep dancing."

That is a line in the book "Bird by Bird" by Ann Lamott. Her comical book offers instructions on writing and life and so far—I've had good belly laughs. In part two, Ann was fighting herself over jealousy of another writer friend.

She wrote, "Sometimes this human stuff is slimy and pathetic—jealousy especially so—but better to feel it and talk about it and walk through it than to spend a lifetime poisoned by it."

Poison is nothing to mess with. I spoke with an adoptee friend last night and Levi EagleFeather is sure we adoptees need to create new ceremonies, just for adoptees. I was nodding at every word Levi said. A lifetime of isolation from what we know to be ours, our blood rights as Indigenous People, our language and culture and the healing offered by participating in ceremony, it was not ours growing up white and adopted and assimilated.

But we adoptees are not victims, Levi said. No, we are changed by adoption but not its victims.

I thought about ceremony, what ceremony I missed growing up, and what other Indian people took for granted growing up. I didn't get to meet my grandmothers in flesh, only in dreams.

I was sad I did not know how to make my own regalia. My Lakota relative Ellowyn knew that and made me a ribbon dress (I wore at my wedding in 2004) and my Navajo auntie made me a Tsa-la-gee ribbon dress in 2022. I see others dance at powwow and wish someone had time to teach me what I need to know.

I can think of a million more things I'd like to know.

When I met my relatives in Illinois, the Harlow cousins filled many holes in my soul. They have a yearly powwow just for family.

I am in reunion.

## CHAPTER TWO

### ***Disappeared: Finding Survivors of the Indian Adoption Programs (and Healing the Hard Stuff)***

On September 21, 2018, I was invited to present this research paper (virtually): *“Disappeared: Finding Survivors of the Indian Adoption Programs, and we are indeed Healing the Hard Stuff”* at the Migration across Global Regimes of Childhood: Immigration History Research Center’s one-day research symposium, University of Minnesota-Minneapolis. (I made some additions in 2024)

In 2004, I left my job as editor of the *Pequot Times* in Connecticut and adoption became my focus of research. Why?

1. I am a journalist, an adoptee, and growing up adopted, I didn’t know I had American Indian ancestry on both sides of my family tree. 2. I was asked to write an article on American Indian adoptees for Talking Stick, a publication of the American Indian Community House in New York City. 3. In order for me to write the article, I had to find sources, first person narratives, other adoptees like me. When I went online to do research in 2005, there was **nothing**, nothing about the Indian Adoption Projects or ARENA Programs, or any mentions of survivors or victims. There were no books. I’d found **one article** in a Canadian newspaper about the 60s Scoop.

I realized the goal of Empire and colonizers is historical inaccuracy. By the time we know what they are really doing, it’s already too late. Empire redirects our attention, or has us look at the fire in the front yard while they do their work in the back yard.

Today I define adoption as children who grew up isolated, without identity, without records, without knowledge of what happened and why their parents could not keep them. The isolation often continues into adulthood. For me, adoption is a traumatizing word; as trauma-inducing as the images of the numerous residential boarding schools. This is but one reminder of Empire, the Old World Order, a reminder of what the governments of the US and Canada could do and did do to Indigenous children.

As my friend Leland (a Navajo-Pueblo adoptee) said recently in a phone call, “We are not supposed to be Indian anymore. We were erased, **disappeared** on purpose.” He’s right. Empire’s colonization plan of adoption succeeded. Adoptees are assimilated, **dead Indians**, living as American or Canadian citizens.

Leland was adopted by a Mormon couple and shares his riveting story in three parts of the book series *Lost Children*. He writes that seven siblings from one family were taken from the Shawanaga reservation in Ontario.

<http://shawanagafirstnation.ca> In all there were **ten** adoptees in the Kirk family and Leland found out that the Mormon Church paid his adoptive parents a monthly stipend per child. To this day, his Anishinaabe siblings from Canada are not in reunion with their tribal family and still live in the US. Leland has been getting his story in newspapers, and in his words, he was a victim of trafficking at four years old. He claims the BIA paid the Mormon parents \$65 a month.

Empire Governments have long controlled the stories of the American Indian and First Nations and peddled in fairy tales, fictions and western movies instead. Again, the goal of Empire is historical inaccuracy or no history at all.

What surprised me may surprise you. In the words and judgment of Lenore A. Stiffarm and Phil Lane, Jr., “There can be no more monumental example of sustained genocide—certainly none involving a ‘race’ of people as broad and complex as this—anywhere in the annals of human history.”

**If you are wondering how this happened, look for motive.**

I wrote this Preface in the 2016 anthology *Stolen Generations*:

*It’s about the land.*

*It’s about taking the land.*

*No matter how. No matter what.*

*Our parents and grandparents (and their parents) lost territorial land and their children...\**

*We adoptees, the stolen generation...*

*We are all collateral damage.*

*We were never expected to survive.*



*I'm not sure we did.*

*\*Boarding Schools removed three or more generations from their tribal families.*

*A 60s Scoop Adoptee on Facebook asked recently, "How do I heal this?"*

For me, for other adoptees, we demand accuracy, truth and reunion. Like them, I inhabited the world I grew up in and only dreamt the world and the people I lost.

In fact ...Service to the American Empire means continuing to support more violence against Third World peoples. Empire is all about conquest. For that very reason, we have a history problem.

Since that article I wrote in Talking Stick in 2005, and the American Indian Adoptees blog, and the anthologies in the Lost Children Book Series I edited and published, thousands more adoptees have come forward. There are 20,000+ adoptees in Canada. Adoptees I know say that figure is not accurate.

### ***How did the governments accomplish the import and export of children:***

ARENA (**The Adoption Resource Exchange of North America**) followed the Indian Adoption Project or IAP. The Indian Adoption Project was a government contract which operated from February 1959 until 1967. Run by the Child Welfare League of America, they worked with the Bureau of Indian Affairs to create the bureaucracy and accomplish the trafficking of children from both countries.

Media coverage accounted for the large impact and how it induced white couples to adopt Native children in the US and Canada. Canada produced catalogues of available children. Indian Adoption Project Director Arnold Lyslo planted newspaper articles to stimulate the desire of white couples to adopt a Native child. [For example,] Arlene Gilberman's article, "My forty-five Indian godchildren" was published in *Good Housekeeping*. Eight hundred couples favorably responded to it. Other articles such as "God forgotten Children," "Indian children find homes" and "Interracial Adoption" all encouraged white couples to adopt a Native child. — Claire Palmiste ["From the Indian Adoption Project to the Indian Child Welfare Act: the resistance of Native American communities," *Indigenous Policy Journal* Vol. XXII, No. 1 (Summer 2011).



Note the headline: "Miami's Operation Papoose," but it says "INDIAN CHILDREN WILL BE EASIER TO ADOPT THAN WHITE CHILDREN"

The Arnold Lyslo Project traveled to different states to convince social workers to line up white parents for the flood of Indian kids coming and to plant his propaganda in newspapers. In 1964, the MIAMI NEWS newspaper ran an article about OPERATION PAPOOSE. [June 25, 1964]

One statistic said in 16 states, 85% of Indian children were removed from their tribal parents. Claire **Palmiste writes**: We can infer that approximately 12,486 children were adopted between 1961 and 1976 out of the scope of the Indian Adoption Project (IAP). PDF: [From the Indian Adoption Project to the Indian Child Welfare ...](http://indigenouspolicy.org/index.php/ipj/article/download/4/3) [indigenouspolicy.org/index.php/ipj/article/download/4/3](http://indigenouspolicy.org/index.php/ipj/article/download/4/3) (See back of book for OUTCOMES of IAP)

ARENA covers Canada and the US and expands when states create their own programs, like New York State's OUR INDIAN PROGRAM, run by the Louise Wise Agency (starting in 1959, over a period of three years). The children were distributed for adoption to white families through agencies in NYC, particularly Louise Wise Services (Jewish), Catholic Charities and Spence Chapin, and in Delaware through the Delaware Children's Home.

I've found Native adoptees from Montana and other western states are adopted in Delaware and other eastern states. Some adoptees from Washington State ended up in Connecticut. A Northern Cheyenne adoptee is adopted by a Countess and

Hollywood agent in California and moved to the UK. Big churches like the Mormons (**The LDS Indian Placement Program**, 1947-2000) and Catholics Charities have their own programs. Thousands of Indian children are wiped from tribal rolls and disappear into white communities. States seal our records and amend the child's birth certificate. We disappear.

Couples who had trouble conceiving a baby, or were too old to adopt, could have one or two Indian kids right away. For over 30 years, Indian kids were lab rats in Arnold Lyslo's controlled experiment to see how well we adapt to being adopted.

In April 2001 there was a short news item about the Child Welfare League of America apologizing for its policy of removing Native American children from their families from 1958 through 1967 under the IAP. Shay Bilchik, then CEO of the Child Welfare League of America offered acknowledgment of the suffering caused to Native Americans by this project to a group in Alaska. Members of the audience wept.

## ***Suffering is the Sport of Empire.***

In a disturbing letter I received from a birthmother Maya:

*In my letter to Mr. Bilchik, I requested clarification of an aspect of the project: in an original document published in 1958, it was stated that the children were "surgically enhanced" before being shipped out for placement. What, exactly, had been done to them? I never received a reply.*

Finally in 1974, American Indians go in front of Congress with abduction stories and ultimately create the Indian Child Welfare Act which passed in 1978.

In the *Two Worlds* anthology you can read various testimonies from the hearings before Congress in 1974.

**\*\*Margaret D. Jacobs outlines everything in her book *A GENERATION REMOVED: The Fostering and Adoption of Indigenous Children in the PostWar World* (2014)—her work lays out our shocking history, academia-style. Her book would be highly useful in a class action lawsuit for the Stolen Generations of children. ISBN: 978-0-8032-5536-4**

***STATEMENT OF WILLIAM BYLER, EXECUTIVE DIRECTOR,  
ASSOCIATION OF AMERICAN INDIAN AFFAIRS (testimony  
before Congress)***

**Mr. BYLER:** Few Indian parents, few Indian children are represented by (legal) counsel in custody cases. Removal of these children is so often the most casual kind of operation, with the Indian parents often not having any idea of what kind of legal recourse or administrative recourse is available to them.

The employment of voluntary waivers by many social workers means that many child welfare cases do not go through any kind of a judicatory process at all. The Indian person has to come to a welfare agency for help; that welfare agency is in the position to coerce that family into surrendering the children through a voluntary waiver.

The Indian family is also placed in jeopardy by the fact of going to a welfare department for help, just to get enough money to live on and money that they're entitled to under law. This exposes that family to the investigations of the welfare worker to see how that family conducts itself; and, welfare departments originate most of the complaints against Indian families and exercise a kind of police power. We think this is an inappropriate way of administering the laws.

There are certain economic incentives for removing Indian children. Agencies that are established to place Indian children have a vested interest in finding Indian children to place. It's interesting to note that in many cases, the rate of non-Indian people applying for Indian children for foster care, or especially adoptive care, rises dramatically when there is an **Indian claims settlement. (\$\$\$)**

It has been alleged by some tribal leaders that, especially in rural communities where non-Indian farm families may have a difficult time in making ends meet, some foster parents have an **economic incentive**, make a net gain by bringing Indian children into the family and using the foster care payments for general family support, and also have extra hands to help around the farm.

—HEARINGS BEFORE THE SUBCOMMITTEE ON INDIAN AFFAIRS OF THE COMMITTEE ON INTERIOR AND INSULAR AFFAIRS UNITED STATES SENATE NINETY-NINTH CONGRESS SECOND SESSION ON PROBLEMS THAT AMERICAN INDIAN FAMILIES FACE IN RAISING THEIR CHILDREN AND HOW THESE PROBLEMS ARE AFFECTED BY FEDERAL ACTION OR INACTION, APRIL 8 AND 9, 1974

## ***Empire's Ultimate Goal (2018): Statement about Goldwater Institute***

*Goldwater Institute has brought nearly a dozen lawsuits challenging ICWA in states across the country, including Washington, California, Ohio and Texas.*

Critics suspect that the institute has no interest in the well-being of children but instead is committed to the cause of undoing tribal sovereignty as it exists in the United States, ultimately paving the way to gain access to mineral rights on tribal lands worth an estimated \$1.5 trillion, according to a 2009 estimate.

In a recent article for *The Establishment*, Rebecca Nagle writes:

“The type of litigation that the Goldwater Institute mounts is **extremely expensive**. To say that a conservative advocacy organization—that has shown no other interest in either child welfare or Native rights—is making this investment based solely on the concern for the well-being of Native children is highly skeptical. Many legal experts in Indian Country see the end goal of Goldwater’s attack on ICWA as a back door route to undoing the legal structure that currently protects tribal sovereignty.”

## ***WHERE ARE THE SURVIVORS?***

### **Split Feather Study participant in 1998**

“I am 72 years old. I was adopted into a white family at age one-and-a-half when my mother died. I realized I was different before I ever went to school. When I asked, my foster parents told me I was Indian, and from that day I identified with Indians, because that was what I was. I didn’t know who I was, and that heartache and anguish has been with me for nearly 70 years. I hope your study can help me find out who I am before I die. I don’t want to die not knowing my true identity. They (the government) sealed my birth certificate so I could never find my identity and never see my blood relatives. The pain of this is never ending.” (**He was born in 1926.**)

The pilot SPLIT FEATHER study conducted in 1998 by investigator Carol Locust (Cherokee) indicated that every Indian child placed in non-Indian homes for either foster care or adoption is placed at great risk of long-term psychological damage as an adult. There is, however, a lack of sufficient research dedicated specifically to the investigation of this issue. Data supporting the statement of at risk adult American

Indian adoptees come from the Congressional Hearings pursuant to the Indian Child Welfare Act (1978). Essentially, the issue of the adult Indian who was placed in a non-Indian home as a child has not been addressed. The literature that does exist on adult Indians who have experienced out-of-culture placements as children, including the preliminary study conducted by this investigator on which this article is based, indicates that nineteen (19) out of twenty (20) Indian adoptees have psychological problems related to their placement in non-Indian homes.

## ***1765: The indentured child slavery contracts***

*From a sales document of a child:*

Know all men by these presents that I Zachariah Thomlinson, of Stratford in the County of Fairfield and Colony of Connecticut in New England, for the Consideration of eight barrels of good merchantable pork already in hand Recd of Joseph Woodruff of Milford which is to my full satisfaction and contentment, Do relinquish, release and pass over to him the said Joseph Woodruff and to his heirs and assigns forever, all my right, title and interest in, and unto the Servitude of one Certain malatto boy named Job, aged nine years, **born of an Indian woman named Nab**, to have and to hold said Malatto by free and clear from all claims and Demands made by me or my heirs and further I the said Zachariah Thomlinson Do for my Self and my heirs Covenant with the said Joseph Woodruff and his heirs that he and they Shall Quietly and **peaceably possess** and enjoy Said Malatto boy Job without the Least Interruption or molestation from or by me or under me or my heirs forever. In witness whereof I have hereunto set my hand and seal, this 21st Day of May 1765. *Source: The collection of the Fairfield Historical Society, Connecticut Colonial Records, Public Records of the Colony of Connecticut, Volume 1* [Source: <http://www.cslib.org/earlygr.htm>]

Two eastern tribes, the Mohegan and Schaghticoke, have told me they lost children. **This “taking” actually started in the East.** Some children were abducted and made slaves, not family members.

Assessing how many Native Americans experienced indenture is difficult as exact Native American populations during the colonial period are unknown. However, Historian John Sainsbury was able to document that by the mid-18th century about a **third of all Native Americans in Rhode Island** were indentured servants living and working in white households.

**Empire not only has claws, it has fangs.**

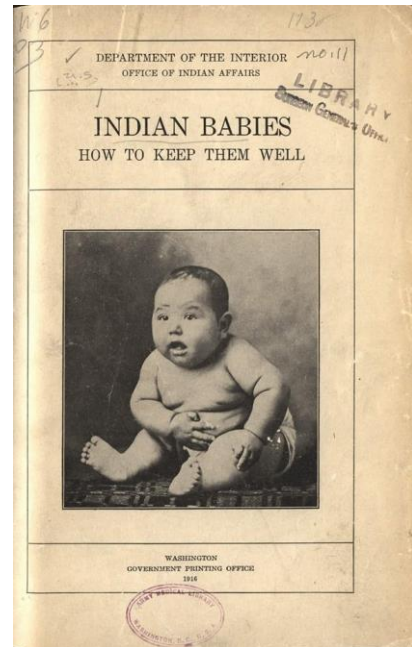


What do you expect in a nation where economic prosperity has been built on slavery and 'indentured servitude'—the system out which adoption grew? If the roots are rotten, why be surprised that the tree growing from those roots is also rotten—Quote on March 22, 2013, Adoption Fraud in Kentucky

## ***Empire AFTER ICWA?***

***HOME HUNTERS: \$100,000 helps Indian Council seeks families to adopt children, The Pittsburgh Press—Aug 30, 1984***

(ICWA passed in 1978, but adoptions continue. How did this happen?)



As many as **3000 Native American children in the United States** are waiting to be adopted and the Council of Three Rivers wants to increase the pool of families ready to take them. With a \$100,000 grant from the Departments of Health and Human services, the Council of Three Rivers American Indian Center plan to begin collecting information about families willing to adopt Native American and other special needs children who are difficult to place in homes.

Home studies include gathering background and financial information about a family and are necessary to qualify parents for adoption.

Most of the council's efforts will go toward conducting home studies of **Native American families in Pennsylvania** and eligible families would be matched with Native American children throughout the country. The council does not know of any Native American children in Pennsylvania who are waiting to be adopted. **(There are no federally recognized tribes in PA.)**

A Native American is usually defined as a person with one-quarter Indian blood, which usually means a grandparent was an Indian. A Native American family has to have at least one Native American parent.

"They aren't a lot of Native American families who have gone through the home study process and are ready to adopt," said Linda Flanigan who will supervise the project at the councils' offices in Dorseyville, Indiana Township. "They may not have the money or they are on long waiting lists."

According to social workers there are as many as 100,000 special needs children in the country. Nearly 600 are in western Pennsylvania. Besides Native Americans, these children include blacks, Hispanics, the handicapped, children over 12 years of age, and sibling groups.

While healthy Caucasian infants are placed quickly, others may wait for years for a family to adopt them. One reason for the delay is lack of home studies. In the next two years, the council hopes to complete home studies on 195 families in Pennsylvania, 105 are Native American, who are interested in adopting the special needs children. It aims to assist adoption agencies in placing 50 Native American children and 75 other special needs children.

In the project called Rainbow, the Council will use the grant money to hire three persons, develop the program, and pay the costs of state licensing as an adoption placement agency. The new employees, a social worker and two para-professionals will help with the home studies and prepare families for adoption.

As part of the six-week process, the social worker and a parent who has already adopted children will work with about 10 families at a time. The prospective parents will talk about their concerns and experiences with children in weekly counseling sessions. The social worker will also have private meetings with the couple or single parent. When the counseling sessions and private meetings are completed, the social worker will summarize the findings. Adoption agencies will review the summaries and decide which family is suitable for a child in its custody. The family will decide whether it wants to adopt the child and visits will be arranged.

After adoption the Council will provide family or individual counseling and other supportive services to ensure there is no disruption, a word used to describe an adoption that fails.

"Sometimes parents have problems in the transition from being childless to having maybe too many children," Ms. Flanigan said. "From the other side, we help the children adjust. If they have been living in foster homes, they may have anxieties about whether the placement is permanent."

The Council expects to receive its provisional state license as an adoption placement agency in the next month and to start the home studies in October (1984). The Council, which hopes to continue the rainbow project without having to rely on government grants in the future, will charge between \$100 and \$600 for the studies, depending on family incomes.

Federal statistics show a higher percentage of Native American children in foster homes, group homes and institutions, more than any other minority. **Same-race placement is required for Native American children unless a Native American family cannot be found**, according to federal law. And it's preferred for other minorities.

"One reason is to avoid problems that may occur in adolescence. During those years, there's the problem with self-image. If the child is of a different race, he may wonder why he's different from everybody else around him," Ms. Flanigan said. "There is a special difficulty with Native American children because of stereotypes perpetuated in history books and films. You hardly see an Indian without a headband and feather," she said. "The Native American family could counteract the negativeness of the media and instill pride in the child."

Although the emphasis is on doing home studies for Native American families, the project is open to all families, regardless of race. The only restriction is that the families be willing to adapt special needs children because "these kids are out there."

Ms. Flanigan said, "It makes no sense for us to interview families who want healthy white infants when they won't be available."

The project is called rainbow after an Indian ritual in which bands of color are placed on a babies cradle. The rainbow in Indian lore represents goodness and a beginning.

The (Rainbow) Project was born after the success of the (Council of Three Rivers) council's *Native American Adoption Resource Exchange*, a link between tribes and agencies that have Native American children waiting to be adopted and those that have Native American families who want to adopt.

The (ARENA) exchange registered more than 400 families and 200 children across the country in the **last two years** (1982-1984), and assisted in placing more than 100 Native American children. However, about 200 of the registered families are waiting for home studies.

**Source: Pittsburgh Press, August 30, 1984.**

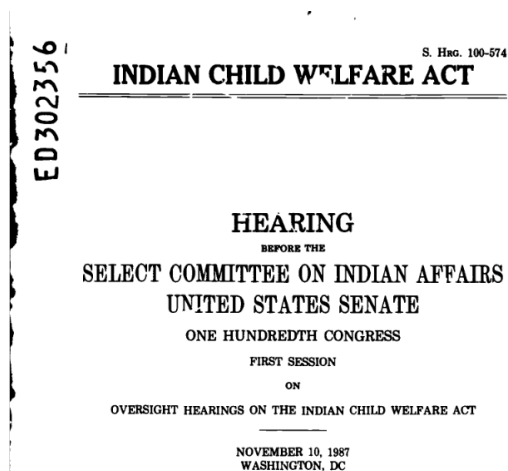


RAINBOW PROJECT: Pennsylvania Indian Council [caption] Wayback Machine

(2024) To date, there is no way to consistently track how many fostered and adopted Native American children have reunited with their family of origin. However, our team's studies suggest that more than 80% of Native American people who were fostered or adopted eventually reunify. The loss of a child to foster care, adoption or both is not uncommon in the United States. In 2021, approximately 606,031 children were involved in the foster care system. According to the latest data provided by the Children's Bureau, an agency of the U.S. Department of Health and Human Services, in September 2021 more than 391,000

children were residing in foster care and over 113,000 were waiting to be adopted. In addition, more than 54,240 children were adopted through public child welfare agencies in 2021. –ASHLEY L. LANDERS, Ohio State University, (February 27, 2024) READ:

<https://www.akronlegalnews.com/editorial/34436>



## ***The Empire's Lake Mohonk Elites***

African-Americans were not alone in suffering family separations. Starting in 1879, tens of thousands of Native Americans were required to leave their families and attend boarding schools. Richard Pratt, an Army officer who founded **the first one**, the Carlisle Indian Industrial School, in Pennsylvania, summarized his philosophy this way: "A great general has said that the only good Indian is a dead one. In a sense, I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead." He declared, "Kill the Indian in him, and save the man." This was considered sound treatment of "savages" after **annihilation had failed to fully eliminate them**.

Assimilation was the main goal of the schools: The children's names were changed, their language, religions and other cultural traditions suppressed.

An early use of the word "racism" by Pratt in 1902: "*Association of races and classes is necessary to destroy racism and classism.*"

LAKE MOHONK CONFERENCES: Lake Mohonk, a mountain resort in upstate New York, gatherings commencing in 1895, brought together "businessmen, politicians, clergymen, journalists, reformers, lawyers, educators, and other persons of prominence" with a shared interest in advancing the status of international arbitration in the public mind. READ: <https://www.cambridge.org/core/journals/journal-of-american-studies/article/lake-mohonk-conferences-on-international-arbitration-18951916-evoking-and-mobilizing-an-international-mind/F69BC4B29102B323F2439AA7C0204F6C>

LAKE MOHONK today (2024) No mention of the Friends of the Indians?  
<https://www.timesunion.com/hudsonvalley/article/mohonk-mountain-house-indian-conferences-history-18490494.php>

Pratt was outspoken and a leading member of what was called the "Friends of the Indian" movement at the end of the 19th century. (They were **not** friends.) He believed in the "noble" cause of "civilizing" Native Americans. Pratt said, "The Indians need the chances of participation you have had and they will just as easily become useful citizens." At Fort Marion and Carlisle, he sanctioned **beatings** to force Native Americans to stop speaking their own respective languages. Later schools run by the Bureau of Indian Affairs in the Carlisle model were also often marked by kidnapping and imprisonment of children at the schools, disease, sexual abuse, murder, and suicide.





We have saddled upon the poor Indian the destroying influences of a great pension system and the most serious work that confronts us in our efforts to make a self-supporting man of him is the curtailing and elimination of that system. The Osages have \$9,000,000 in the United States Treasury, the interest of which at 5 per cent is distributed among them semi-annually. They occupy a domain fifty miles square, some of it the best lands in the west. They do not work because they need not. They spend their time in debauchery and depravity, encouraged by the surrounding white influences. Twenty-five years ago they numbered 3490; fifteen years later, 2206; and today they number a bare 1500. Query: Would not the introduction of smallpox at once be a more humane method of ending the Osage problem.

[My clippings: PRATT's newsletter at Carlisle. NOTE: Send the Osage a plague of small pox. The Mohonk people are truly psychopaths and evil.]

*Captain RH PRATT Propaganda 1893: What he wrote:*

"We have saddled the poor Indian the destroying influences of a great pension system and the most serious work that confronts us in our efforts to make a self-supporting man of him is the curtailing and elimination of that system. The Osages have \$9,000,000 (million) in the United States Treasury, the interest of which at 5 percent is distributed among them semi-annually. They occupy a domain fifty miles square, some of it the best lands in the west. They do not work because they need not. They spend their time in debauchery and depravity, encouraged by the surrounding white influences. Twenty-five years ago they numbered 3490; fifteen years later, 2206; and today they number a bare 1500. **Query: Would not the introduction of smallpox at once be a more humane method of ending the Osage problem.**" (Anyone see the movie "Killers of the Flower Moon"?) PRATT's own

words to Native students... (he's admitting how they kill massive amounts of THE PEOPLE.)

Nevertheless, Pratt's approach was distinct for its time in as much as he regarded Native Americans as being worthy of respect and help, and capable of full participation in society, whereas most of his contemporaries regarded Native Americans as nearly subhuman (**savage**)(**vermin**), who could never be lifted into mainstream American society.

Pratt became an outspoken opponent of tribal segregation on reservations. He believed the system as administered and encouraged by the Bureau of Indian Affairs was hindering the education and civilization of Native Americans and creating helpless wards of the state. These views led to conflicts with the Indian Bureau and the government officials who supported the reservation system. In May 1904, Pratt denounced the Indian Bureau and the reservation system as a hindrance to the civilization and assimilation of Native Americans. This controversy, coupled with earlier disputes with the government over civil service reform, led to Pratt's forced retirement as superintendent of the Carlisle School on June 30, 1904.

The legacy of Pratt's boarding school programs is felt by modern Native American tribes, where he is often remembered not as a champion for Native American rights but as leader of a cultural genocide that targeted children and families. [excerpts from Wiki]

**It took me awhile to realize: The governments in North America decide it's too expensive to run residential schools and adoption is cheaper and more permanent. We disappear.**



A ground radar survey of the Carlisle Barracks Post Cemetery was used to gather more information about the tribal youth who died while attending the Carlisle Indian Industrial School in Pennsylvania. Photo: Army National Military Cemeteries

## **Four children who died at Carlisle being returned to families**

*June 15, 2018*—Four students who died at the Carlisle Indian Industrial School in Pennsylvania are being returned to their tribal families.

According to a notice published in the Federal Register, the U.S. Army on Thursday began disinterring the remains of 10-year-old Little Plume, also known as Hayes Vanderbilt Friday, from the Northern Arapaho Tribe; George Ell, also known as George Eli, from the Blackfeet Nation; Herbert Little Hawk, also known as Herbert J. Littlehawk, of the Oglala Sioux Tribe; and Her Pipe Woman, also known as Dora Brave Bull, of the Standing Rock Sioux Tribe.

Little Plume was supposed to have been returned to his people last summer but the grave where was thought to have been buried contained the remains of two other identified students, PennLive reported at the time. He has since been found.

“The Army’s commitment remains steadfast to the four Native American families whose sacrifice is known to only a few,” said Karen Durham-Aguilera, the executive director of Army National Military Cemeteries, told PennLive in a story published in June 2018. “Our objective is to reunite the families with their children in a manner of utmost dignity and respect.”

According to the U.S. Army, the cemetery at the Carlisle Barracks contains 180 documented graves. Earlier this year, a military official told tribal leaders that he is unaware of additional burials.

“At this time the Army is not aware of any mass graves on the Carlisle property,” Justin Buller, an attorney with the Army, said during the winter session of the National Congress of American Indians in February. But he asked tribes to contact the Army with knowledge of other sites.

**More than 10,000 students were sent to Carlisle between 1879 and 1918, representing 140 tribes.** Some came as far away as Alaska.

“We have a tribal member laid to rest there,” Rob Sanderson Jr., a leader of the Tlingit and Haida Tribes, said during NCAI’s meeting in Washington, D.C.

Since Carlisle Barracks is an active military site, tribal families cannot utilize the Native American Graves Protection and Repatriation Act to reclaim their loved ones. Instead, they are following Army regulations that allow lineal descendants to request disinterment.

The Army has pledged to pay for the costs of returning any remains to their families.

More information about Carlisle cemetery: [www.belvoir.army.mil](http://www.belvoir.army.mil)

*Two Outings: Howard SlowBull died June 1893 at Carlisle, he was only 18.*





## ***GOAL? Cultural assimilation of Native Americans***



Portrait of Native Americans from the Cherokee, Cheyenne, Choctaw, Comanche, Iroquois, and Muscogee tribes in Caucasian attire. Photos date from 1868 to 1924.

Pratt's practice of Americanization of Native Americans by forced cultural assimilation, which he effected both at Fort Marion and Carlisle, was later regarded by some as a form of cultural genocide. He believed that to claim their rightful place as American citizens, Native Americans needed to renounce their tribal way of life, convert to Christianity, abandon their reservations, and seek education and employment among the "best classes" of Americans.

[https://en.wikipedia.org/wiki/Richard\\_Henry\\_Pratt#cite\\_note-sutherlandinstitute-6](https://en.wikipedia.org/wiki/Richard_Henry_Pratt#cite_note-sutherlandinstitute-6)

## The Ugly, Fascinating History of the Word ‘Racism’



Figure 13 (Library of Congress Photo)

NPR: January 6, 2014 | [Gene Demby](https://www.npr.org/people/182264497/gene-demby)  
[<https://www.npr.org/people/182264497/gene-demby>]

Richard Henry Pratt was the first person the *Oxford English Dictionary* records using the word “racism,” in a speech decrying it.

But his **own** legacy on race is checkered. The *Oxford English Dictionary*’s first

recorded utterance of the word *racism* was by a man named Richard Henry Pratt in 1902. Pratt was railing against the evils of racial segregation:

*“Segregating any class or race of people apart from the rest of the people kills the progress of the segregated people or makes their growth very slow. Association of races and classes is necessary to destroy racism and classism.”*

Although Pratt might have been the first person to inveigh against *racism* and its deleterious effects by *name*, he is much better-remembered for a very different coinage: *Kill the Indian...save the man*.

We’re still living with the after-effects of what Pratt thought and did. His story serves as a useful parable for why discussions of racism remain so deeply contentious even now.

But let’s back up a bit.

Beginning in the 1880s, a group of well-heeled white men would travel to upstate New York each year to attend the *Lake Mohonk Conference of the Friend of the Indian*. Their primary focus was a solution to “the Indian problem,” the need for the government to deal with the Native American groups living in lands that had been forcibly seized from them. The Plains Wars had decimated the Native American population, but they were coming to an end. There was a general feeling among these (rich white) men and other U.S. leaders that the remaining Native Americans would be wiped out within a generation or two, destroyed by disease and starvation.



The Lake Mohonk attendees wanted to stop that from happening, and they pressed lawmakers to change the government's policies toward Indians. Pratt, in particular, was a staunch advocate of folding Native Americans into white life—assimilation through education.

He persuaded Congress to let him test out his ideas, and they gave him an abandoned military post in Carlisle, PA, to set up a boarding school for Native children. He was also able to convince many Native Americans, including some tribal leaders, to send their children far away from home, and leave them in his charge. (They had reasons to be skeptical of Pratt, given the dubious history of white promises to Indians.)

**“Transfer the savage-born infant to the surroundings of civilization, and he will grow to possess a civilized language and habit,” said Pratt. He modeled Carlisle on a prison school he had developed for a group of 72 Indian prisoners of war at Florida’s Fort Marion prison.**

“These [Indian chiefs] were smart men,” said Grace Chaillier, a professor of Native American studies at Northern Michigan University. “They saw the handwriting on the wall. They knew their children were going to need to be educated in the ways of the dominant culture or they weren’t going to survive.”

For many Natives, Chaillier said, this wrenching decision came down to a grim arithmetic: the boarding school would provide their children with food and shelter, which were hard to come by on the reservations. “The reservations were becoming very, very sad places to be,” she said. “These were places of daunting poverty. People were starving.”

The Carlisle Indian Industrial School would become a model for dozens of other unaffiliated boarding schools for Indian children. But Pratt’s plans had lasting, disastrous ramifications.

He pushed for the total erasure of Native cultures among his students. “No bilingualism was accommodated at these boarding schools,” said Christina Snyder, a historian at Indiana University. The students’ native tongues were strictly forbidden—a **rule that was enforced through beating**. Since they were rounded up from different tribes, the only way they could communicate with each other at the schools was speaking English.

“In Indian civilization I am a Baptist,” Pratt once told a convention of Baptist ministers, “because I believe in immersing the Indians in our civilization and when we get them under, holding them there until they are thoroughly soaked.”

“The most significant consequence of this policy is the loss of languages,” Snyder says. “All native languages are [now] endangered and some of them are extinct.”

Pratt also saw to it that his charges were Christianized. Carlisle students had to attend church each Sunday, although he allowed each student to choose the

denomination to which she would belong.

Figure 14 PHOTO: Students at the Carlisle Indian Industrial School were forbidden from speaking in any language but English. (Library of Congress)



When students would return home to the reservations—which Pratt objected to, because he felt it would slow down their assimilation—there was a huge cultural gap between them and their families. They dressed differently. They had a new religion. And they spoke a different language.

“These kids coming from the boarding schools were literally unable to speak with their parents and grandparents,” Chaillier said. “In many cases, they were ashamed of them, because their grandparents and parents were living a life that nobody should aspire to live.”

But Pratt’s idea to assimilate Native Americans gained traction, and the government began to make attendance at Indian boarding schools compulsory. Families who didn’t comply were punished by the government.

“For a period in the 1890s, **federal Indian agents could withhold rations** [from families] to kind of forcibly starve someone out,” Snyder says.

Tsianina Lomawaima, who heads of the American Indian Studies program at the University of Arizona, told our colleague Charla Bear (NPR) that the government’s schooling policy had more cynical aims. <https://www.npr.org/2008/05/12/16516865/american-indian-boarding-schools-haunt-many>

**“They very specifically targeted Native nations that were the most recently hostile,”** Lomawaima says. “There was a very conscious effort to recruit the children of leaders, and this was also explicit, **essentially to hold those children hostage.** The idea was it would be much easier to keep those communities pacified with their children held in a school somewhere far away.”

Unhappy, homesick students regularly ran away from the schools, and authorities were sent out to apprehend deserters, who were sometimes given asylum by Native communities who protested the mandatory school laws.

But since there was little oversight of the boarding schools, the students were often subjected to horrific mistreatment. Many were regularly beaten. Chaillier said that some of the **schools were rife with sexual abuse**. Tuberculosis or trachoma, a preventable disease causes blindness, were rampant. All of the boarding schools, she said, had their own cemeteries.

Chaillier said that Pratt wasn't always aware of these conditions. But these were the consequences of the popularity of his philosophies.

Chaillier, who is Lakota, told me a story that her mother often shared with her about her Indian school experience. One day, according to her mother's story, a young student snuck out from his room at night, fell into a hole being dug for a well on the school grounds, broke his neck and died. His body was put on display and the students were assembled, forced to view their schoolmate's corpse as a reminder of what happened to students who were disobedient.

But Chaillier's mother insisted that she didn't attend one of the *bad* Indian boarding schools. And she wanted Chaillier to attend one, as well. "If you were Indian, you went to Indian school," she said, describing her mother's feelings. Her mother felt that the Indian schools were a net good, even as they were calamitous for Indian cultures.

It's that ambivalence that makes Pratt's legacy so hard to neatly characterize.

"Richard Henry Pratt was an incredibly complex individual in many ways," Chaillier said. **"Some of the worst outcomes that have happened in society have started out with someone thinking they were doing something good."**

"For his time, Pratt was definitely a progressive," Snyder said. Indeed, he thought his ideas were the only thing keeping Native peoples from being entirely wiped out by disease and starvation. "That's one of the dirty little secrets of American progressivism—that [progress] was still shaped around ideas of whiteness."

Snyder said that Pratt replaced the popular idea that some *\*groups\** were natively inferior to others with the idea that some *\*cultures\** that were the problem, and needed to be corrected or destroyed. In other words, he swapped biological determinism for cultural imperialism.

Given the sheer scale of the physical and cultural violence he helped set in motion, was Pratt himself a practitioner of the very ill he decried at the Lake Mohonk convention? Was he a racist?

Over a century after he was first recorded using the word, we still ask that question—*is she or isn't she racist?*—in situations where no clear answer would ever present itself. We argue about the composition of the accused's soul and the fundamental goodness or badness therein. But those are things we can't possibly know. And as we litigate that question, other more meaningful questions become obscured.

Racism remains a force of enormous consequence in American life, yet no one can be accused of perpetrating it without a kicking up a grand fight. No one ever says, "Yeah, I was a little bit racist. I'm sorry." That's in part because racists, in our cultural conversations, have become inhuman. They're fairy-tale villains, and thus can't be real.

There's no nuance to these public fights, as a veteran crisis manager told my colleague, Hansi Lo Wang. Someone is either a racist and therefore an inhuman monster, or they're an actual, complex human being, and therefore, by definition, *incapable of being a racist*.

Ta-Nehisi Coates of *The Atlantic*, who often writes about race, is one of several writers and thinkers who have drawn attention to this paradox:

"...The idea that America has lots of racism but few actual racists is not a new one. Philip Dray titled his seminal history of lynching *At the Hands of Persons Unknown* because most "investigations" of lynchings in the South turned up no actual lynchers. Both David Duke and George Wallace insisted that they weren't racists. That's because in the popular vocabulary, the racist is not so much an actual person but a monster, an outcast thug who leads the lynch mob and keeps \*Mein Kampf\* in his back pocket."

We can ask whether Richard Henry Pratt was himself racist even as he decried racism. But that question distracts from the concrete and lingering realities of his legacy. It's far more valuable to wrestle with these two ideas at once: Pratt probably improved the material lives of many individual Native American children who lived in poverty and were at risk of starving. He also aggressively campaigned to destroy their cultures and subjected them to a panoply of miseries and privations.

Last Monday, a woman named Emily Johnson Dickerson died. She was the last person in the world who spoke only the Chickasaw language. That's a reality interlaced with the difficult legacy of Richard Henry Pratt.

In the century since Pratt used the word *racism*, the term has become an abstraction. But always buried somewhere underneath it are actions with real consequences. Sometimes those outcomes are intended. Sometimes they're not. But it's the outcomes, not the intentions, that matter most in the end. (end of NPR article)

## ***OUTCOMES and END RESULTS: Canada's 60s SCOOP LAWSUITS***

The Canadian federal government of Justin Trudeau on October 6, 2017 responded to a group of lawsuits by agreeing to pay **\$750 million** to the survivors of the "Sixties Scoop" program, in which 20,000+ First Nations children were removed from their parents' households and placed with non-indigenous foster or adoptive parents. The plaintiffs claimed that this caused them mental and emotional problems, in addition to the loss of their ancestral culture. Carolyn Bennett, Canada's Crown-Indigenous Relations Minister, announced the agreement.

"I have great hope that because we've reached this plateau, this will never, ever happen in Canada again," Marcia Brown Martel, now Chief of the Beaverhouse First Nation, said of the decision. Martel was removed from her home as many as ten times before 1972. She and her sister were among the original plaintiffs. From the 1960s to 1980s, some of the children were sent out of the country to the United States, Europe or New Zealand. Some of the plaintiffs say they were abused by their foster families and others do not. A separate settlement has been offered to the 150,000 children who were instead sent to institutions, such as boarding schools.

"There is also no dispute about the fact that great harm was done," wrote Ontario Supreme Court Justice Edward P. Belobaba in a preliminary decision in February. "The 'scooped' children lost contact with their families. They lost their aboriginal language, culture and identity. Neither the children nor their foster or adoptive parents were given information about the children's aboriginal heritage or about the various educational and other benefits that they were entitled to receive. The removed children vanished 'with scarcely a trace.'" He did concede that the founders of the program meant well, but major sources agree it was subject to major culture clash, with social workers removing children from situations that were later found not to be abusive or neglectful.

According to a lawyer for some of the plaintiffs, Jeffrey Wilson, this is the first time anyone has argued that the loss of a cultural identity in a lawsuit in a Western country: “No First Nations case yet to this day has asked the question as to whether or not the loss of identity is an actionable wrong. Aboriginal title to property has been litigated, aboriginal title to identity has not,” he told the *The Guardian*.

The First Nations people make up approximately four percent of Canada’s population, at about 1.4 million people, and they suffer disproportionately from poverty, violence, addiction and crime.

Canada is not the only country: From 1910 to 1970, the Australian government collected Aboriginal children, who came to be called the *Stolen Generations*, and relocated them to schools and other institutions far from their communities.

Manitoba was the first of Canada’s provinces to apologize for the Scoop program, in 2015. The federal government has also announced plans to make a public apology. Class-action lawyers who secured landmark \$750-million compensation deal for Indigenous adoptee victims of the ‘60s Scoop have been left in fee limbo amid conflicting views as to how much they deserve.

### ***Suicide and the 60s Scoop:***

I have no statistics on the number of Native adoptees incarcerated, in prison. A



book publisher read an early draft of my memoir OSS and admitted in an email to me that she had adopted two Native boys and one was incarcerated in Texas. The other had “emotional difficulties.” I got the distinct impression she felt like a failure, and she had failed her boys. Once she read my memoir, she’d know why.

Suicides? I have no statistics on the number of Native adoptees who killed themselves. (CINDY LAMMERS and PATRICK QUINTON YEAKEY are in anthology Called Home: The Roadmap, published in 2016. Both committed suicide.)

(PHOTO) **Finding Cleo: CBC podcast solves decades-old mystery of Saskatchewan girl lost in Sixties Scoop (UPDATED)** A patchwork of information suggested Cleo Semaganis Nicotine had been killed decades ago while trying to



make her way back to Saskatchewan from her adoptive family in the U.S., but no one knew for sure what happened until CBC News began looking into the case. (CBC IMAGE) <https://www.cbc.ca/news/indigenous/sixties-scoop-family-cbc-podcast-1.4554813>

**N** <https://newlinesmag.com> > writers > crystal-semaganis

### Crystal Semaganis - New Lines Magazine

**Crystal Semaganis** is Plains Cree from Treaty No 6 territory and the Little Pine/ Poundmaker First Nation, Saskatchewan. She is an activist, writer, artist, photographer and mother to four and Grandmother to one. Latest from **Crystal Semaganis** First Person Canada June 21. 2021 The Suffering...

In 2024 Cleo's sister Crystal is an adoptee, author, activist and speaker in Canada.

GOOD ADVICE: <https://sixtiesscoopnetwork.org/60scoopmap>





# Joey Claude Chookomoolin

*NARRATIVE From the anthology STOLEN  
GENERATIONS(2016)*

(Caption) JOEY: Baby photo, 1969. This was my 1st photo. I was still in Canada and I'm guessing it was the foster family holding me. They gave these to my adopted mom.

Well my name is Joe. I grew up on Long Island, New York. A nice town called Dix Hills, located in Suffolk County. It was all I knew growing up and that I was adopted. I was the only Native in the area and even though it sounds bad, it wasn't. My adopted parents were white; my mother was Italian and my father was German. I have an older adopted brother, Kevin, too. He is of Scandinavian descent, which I think is pretty cool... my brother "The Viking."

Our parents never hid the fact we were adopted. We both knew from an early age, and quite frankly we didn't care. In fact one of my earliest memories was being in a department store running around with him. He has seven years on me, so... I was a tag-along little brother. I can still remember the red and blue ball he gave me. It was one of those "get to meet your future brother meetings" in Toronto; I assume that now.

I wasn't even adopted yet.

Strange how I can remember that but nothing else.

I have no memories of my foster parents or anything else from Canada... except that meeting. I know that this family cared for me because years later my mother showed me the letters the foster family wrote for them about my routines, care, dislikes and likes. It felt weird reading those the first time. I still to this day wonder about them. They had me for over a year. But soon I was adopted and crossed the border from Canada to the USA. I never saw the foster parents again or gave it much thought until my teens. **\*I was in Foster care until I was 18 months! I didn't go into the states till 1970/71! They lied to her and me years later.**

Like every family we had our problems and I guess I was a wee bit insecure. I remember having an argument with my parents and yelling, "Why don't you ship me back to where you adopted me from if you're unhappy with my behavior!" My dad, being who he was, told my mom to get a box big enough... I think I got my sarcasm from him. It was

soon after that my mom showed me those letters. She told me they were just the foster parents. She had no idea who my birth parents were or why I was given up. Just that she and dad loved me to bring me to their home and wanted to make me part of their family.

Being young and wondering of my past, I looked for more information. I asked mom and all she knew I was an Indian: an Ottawa-piskat Indian was all she was told. (Found out years later how it was misspelled so I told her. It's Attawapiskat, not Ottawa-piskat.) I looked more and found out I was adopted out of the **Angel Guardian Home**. When I was around age 14 or 15, I called the adoption agency. They told me my parents died in an auto accident. Maybe they told me that to stop me from calling again but I never forgot that. I called quite a few times asking for information on my heritage and such, but always got told they weren't able to tell me. My guess is they finally got sick of me calling and told me my parents died in an auto accident... End of story. I stopped looking.

Needless to say that hurt like hell. It made me feel more alone and I guess that it had the desired effect. I stopped calling them and made due with what I had. But it never really filled that void I had: my feeling of separation and being one of a kind. A few close friends called me "Last Brave Standing" as a joke and as a sign they understood. Being the only Indian (Native now) with long hair was pretty cool, but again it never fixed the way I felt about myself.

It was back in the early 1990s, I'd heard of "The Missing Children" on *Unsolved Mysteries*. I was sleeping and my girlfriend woke me saying I have to watch this. It explained that during the 1960s, thousands of Native children were taken without explanation and adopted out. I started shaking; I wrote down the info from the show but never heard back. It was a repeat but I never forgot it. We both knew back then I was Native, I was adopted, I came from Canada. That was all.

I asked my mom how my adoption was done. She went to an agency in New York and they found me. She knew nothing else. So again I was at a dead end. I never forgot what they told me when I was younger and didn't even want to open those wounds again. So again I let it lie.

**September 11, 2001:** we all know that day. I was there, remember it all. It was also the beginning of a new journey. I had some problems with drinking so I went to rehab. To be completely honest I was required by court... yes, I screwed up big time due to my drinking. I was sent there for a year to work out the addiction. Being there you are required to be on welfare so the state picks up the tab. I lost my wallet. My social security card... everything gone. I had to re-apply for another card and that's when it all happened. I'm glad I was in treatment when it all came to light. I don't know how I would've handled things if I was drinking. Or even if I would.

I was told first I wasn't a US citizen. I was still Canadian and to get my SS card back, I'd have to get information about my past for them to see. Keep in mind I lost my information

before and never had these problems but after 9/11 they got a lot stricter. My mom helped find all the records pertaining to my adoption, when I crossed the border and everything else. It was also the first time I saw my last name at birth. Well, after countless trips to Manhattan to the federal building, it got cleared up and I got a resident card. It was then my curiosity kicked in with my birth name.

I went to the public library to google it. Found a bunch of names and came across a weird bunch of numbers and letters. (Turns out they were a Canadian zipcodes.) So being not too “tech savvy,” I asked the librarian for help. She asked what I was looking for so to begin I told her part of my birth name and she asked if I might be *Joey Claude Chookomoolin*. She gave me a birth date and it was a day off, but it was right. She told me than I was being searched for.

I couldn't breathe. I was shocked, who?

Turns out the internet page was for Adoptees being searched for... the Canadian Adoptees Registrar: Birth Relatives Searching: Year 1968. I was there, after marked “FOUND,” then removed. I long since forgot that group of finders, I wish I remembered so I could thank them again.

I had a sister searching for me. She posted that awhile back and she had moved a few times since the posting. I was given the phone number first for the website though. This is where I was glad to be in treatment. I went right to my counselor and explained what just happened. I was shaking. I was scared. I was angry.

Angel Guardian Home told me I had no one. My parents had died. So who was looking? Together we called the site. I gave them the information for me and was told I have a sister. She's been searching for quite some time. Would I be interested in talking to her? Stupid question I thought. Why would I be calling if I wasn't?

Anyway in a few hours I got a call saying they contacted her and here is a number or here is my number for contact. I forget but within a few more hours I was talking to my sister Trish. She told me she looked for years especially because mom was still crying each Mother's Day.

Mom???.... I was shocked. I started crying. I thought she was dead for years and now I find out she is alive and I have two sisters and a brother on her side. In a few minutes, I was talking to her. We all were crying at that point. I was so happy to know finally. We talked and promised to keep in touch. It was also when I first heard of the Residential Schools. One of the reasons why my adoption took place. I searched online and printed up pages of testimony about those places and got sick... really sick. Again one reason why I was glad for the treatment... I shared it with them first. The horrors that took place there just 30 years before. I was enraged to think my mom and dad endured this treatment. I

cried, I screamed and punched more than a few holes in the walls thinking about it. How dare they do that!

Now for the hard part. How to tell (adoptive) mom I found them. Would she be mad? Sad I wanted them more maybe? Would she think I betrayed her? Besides that how would she take the fact of what happened in Canada at that time? I finally went home and told her. She cried with me. She held me and told me she wasn't mad. She was happy I found them. When we talked of the Residential Schools, she lost it though. My mom was a devout Catholic. For her to know it was the church to commit these acts, it broke something. I still regret telling her that part. She cried in private as she read the reports I printed. She asked what I wanted to do. I asked would she mind if I went up there for a visit to meet them. After those words came out, her purse and keys were in her hand. "C'mon, we got to get some things." She took me shopping for my trip to Canada. I still think she thought I was going to the Arctic because she bought Polar Stuff. Still laugh to this day about that... that was my mom.

Anyway my trip was a surprise. My sister and step dad knew but that's it. I took the bus up. My mom dropped me off and said she'd be there when I returned. I had a layover in Toronto. My first trip there since my adoption. That's another story in itself. But when my sister told me that Timmins was the largest city north of Toronto, I was expecting a "city" city, not what I found. Funny. But walking through that door and seeing my mom doing the dishes is one of the things I'll never forget. We both cried. Ron, my step dad, who I did call dad, told me each night I slept, she'd be watching me. The Mother's Day thing I mentioned earlier.... I was born May 12th. Right around Mother's Day that year. After I was born they took me. They never let her see me or hold me. All she got was a flower in a vase when she woke up, saying "It's a boy. Congratulations." That was all. They told her being she was 17 ½, she'd have to wait until her 18th birthday and married to get me back. At 18 she was married to Ron, stable job and home, and they went to get me. It was then she was told I was already adopted. It broke her heart. So every Mother's Day, she'd lock herself in her room and cry. Trish told me that was the inspiration for her to search for me.

During that trip I got to meet my aunts from my father's side. He lived on a reserve north of Timmins and we'd go up there to see him if I wanted. We did. A train ride and a very long truck ride on a winter road until we reached Fort Albany. I got to meet my Grandparents, too. Wonderful people and my grandma cried, saying, "Welcome home." Turns out I was their first kid for the both of them. (The oldest but not the wisest.)

*(As I'm writing it may seem matter of fact or cold. I'm trying not to cry right now. It's difficult but I'm doing it so bear with me)*

I stayed up in Canada for quite some time before returning home to the US. I told mom of my trip and everyone there. My families from both sides. How the trip went to the reserve. Meeting my grandparents. She was happy for me.

Like I said at the beginning, all families have problems. At 15, I lost my (adoptive) dad to cancer. I didn't take it well and became very self-destructive. I felt guilty and angry about that. You see when my dad got sick, I ran away. I stayed away until it was too late and the last time I spoke to him, he didn't even know who I was. My mom knew that. She knew that really hurt me so she did something in time that I still cannot forget.

She kept asking me if I planned on returning to Canada. She knew I thought about doing that but I didn't want to leave her. She told me I should, "Go now and live where I was meant to." She had the beginnings of Alzheimer's and she wanted me to go before it got too bad. She made me promise when I go, not to return. To remember her like she was. Because she might not remember me and she knew how devastated I was after my dad died. I cannot think of how she was able to be so strong. I did. I left.... We talked every Sunday until she couldn't talk no more.

We said our farewells one last time. God I miss her. I kept my promise.

I'm glad she passed now because if she knew about the 60s Scoop, she would feel even worse.

*Had to stop for a bit... got emotional here.*

Anyway here I am now living in Attawapiskat, my mom's reserve. Been here for over 10 years now on reserve in Canada since 2004.

My name is Joseph M. Henning/Joey Claude Chookomoolin.

My mom is Alexina Clement now. My Dad is Augustine Scott.

My mom's side, I have two sisters, Trish and Carolyn and a brother, Ernie.

My dad's side. Well let's see: Joanne, Ruth, Boy, Angel and quite a few others.

It's still hard for me here though. I still don't fit in. I do not speak Cree, a few words but that's it. I know nothing of our culture, our history. I'm what some here call an apple. I'm red on the outside and white in the inside. They're right. The 60s Scoop did the job it was supposed to. I'm not white, I'm not Native, but I'm learning.

That's why my son will grow up here. To be Native and live it. I'll show him my world in time but now it's for us both to learn what we are, to grow.





My Mom's side, my two sisters and nieces. [Joey's family photo]

There is always hope no matter how dark things get. As long as I have an open heart and mind, anything is possible. Blood bonds us all.

For those looking for home or lost/stolen family, there is hope. I

found my way. Never give up hope. I didn't plan on this journey. It just happened. I didn't plan on writing this either. But here I am. Everything in life happens for a reason. We are given a journey and we will survive. We will learn. We will return home.

I told my story for my mother. On April 12, 2016, Alexina Clement (Chookomoolin) passed away. Forever in my heart, mom. I'm glad for the time we had and your son did return home.

## *Healing the Hard Stuff:*

### **Open Letter on the Ontario Sixties Scoop Class Action Settlement**

Dear Community Members,

The fight for justice has been a long one. We launched the class action lawsuit for Ontario Sixties Scoop survivors in 2009, but we have been fighting for justice for much longer than that.

**We know there is misinformation and false speculation about the proposed national Sixties Scoop settlement.** We are addressing this issue to ensure that everyone has the correct information.

**What this settlement gives us, in addition to money, is a healing foundation.**

This foundation will be run by an Indigenous Board and Indigenous Executive Director. Its goal is to help families become whole again and to prevent any child, in the future, from going through what we went through. True wealth is the freedom from oppression. This is for our children and our grandchildren, and they need it and deserve it.

People also want to know who was consulted about this agreement. As the lead claimant in the only certified Sixties Scoop case in the country, I have listened to thousands of survivors. This is a journey we have taken together. We have learned from each other and supported each other. All of these stories I carried with me into the negotiations with Canada. The other representative plaintiffs carried with them their stories and their communities' stories as well. We all stood behind Minister Bennett together when the settlement was announced. With your stories in our hearts—we fought. Because of our stories in our hearts, we won. We could not have done it without you.

I know this journey has been hard. We have the opportunity to move forward with this settlement, which includes a healing foundation. It is our foundation. We want to ensure that all your questions are answered with facts. Please visit [www.sixtiesscoopclaim.com](http://www.sixtiesscoopclaim.com) to find correct information.

Thank you, Tcimigwitec, **Marcia Brown Martel**  
**Lead Claimant, Ontario Sixties Scoop Lawsuit**

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**In 2007:** White Earth Ojibwe Nation in Minnesota was celebrating the return of children lost for years. Hundreds of American Indian children were taken from Minnesota reservations and adopted by non-Indian families in the 1950s, 60s, 70s.

**The White Earth Anishinabe was the first tribe in the country to formally welcome the adoptees home....** Many Indian women were told adoption was the only option. Adoption programs sponsored by church groups were facilitated by local, state, and federal government agencies. Its likely hundreds of American Indian children born in Minnesota were adopted by families across this country. White Earth elder Joe Bush gets calls every week from adoptees trying to find their birth family. They call him because he carries generations of family history in his head.

He knows from experience that coming home is the first step down a long path. "There's going to be a lot of fear, a lot of resentment and a lot of joy. It's going to be hard for some of them, but we're going to welcome these adoptees that went out, adopt them back home, says Bush. "Coming back home. Nigiwe, I'm going home." White Earth officials don't know how many people to expect at the welcome home gathering, but they're hopeful the formal recognition of a sad chapter in their history will be a model for other American Indian tribes across the country. (They held another one in June 2018.) Since then Maine has created a Truth and Reconciliation Commission that includes adoptees. (The Rosebud Dakota have held a Welcome Ceremony for adoptees, as well.)

.....

When will other tribes convene and do this? It's up to us, you and me to ask them. The idea is now spreading we need to write the Senate and Congress as a large group for Congressional Hearings and to let them know adoptees are still struggling after the Holocaust of the Indian Adoption Projects. We need our records open so we can find our families and tribes. (In 2024—THE COUNT began.)

**I'll end my presentation with this:**

.....

It is also worth noting how overall spikes in suicide prevalence found in Indigenous communities around the world indicate a strong correlation with the socio-political marginalization brought on by colonization. In other words, the suicide epidemic—which is at heart a crisis of mental health—is directly related to, if not directly caused by, the loss of culture and identity set in motion by colonialism. Cultural continuity—and perhaps most specifically, native language preservation and retention—plays a crucial role in overcoming the ongoing Native suicide epidemic—and indeed near universal barriers to indigenous mental health—once and for all First Nations, on a community by community basis. —*Courtney Parker and John Ahni Schertow* / Intercontinental Cry

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## CHAPTER THREE

### *Indian Love...*

A couple on the rez had been married for many years, and their son Bahe had gotten old enough to date. One day the boy brought a girl over to dinner. The mother was thrilled with her son's choice and couldn't wait for the wedding. However, the father was upset and, eventually, the boy asked, "Dad, why don't you seem happy with her. Mom likes her a lot."

The father explained, "No Bahe, there's nothing wrong with the girl. It's just that I cheated on your mother a long time ago, and the girl you've been dating is my daughter by that woman."

So Bahe dumped her and found himself another girl. Again, he brought her home to the mother's delight, but the father again told him this girl was actually his half-sister. The boy lost his temper and told his mother what his father had said.

Furious, the mother shouted, "Don't listen to him, sweetheart! He isn't even your father!"

(Thanks to Sararesa Begay-Hopkins, my Navajo sister, for this laugh)



**This book includes some INDIAN HUMOR. Yes, we do need to laugh.**

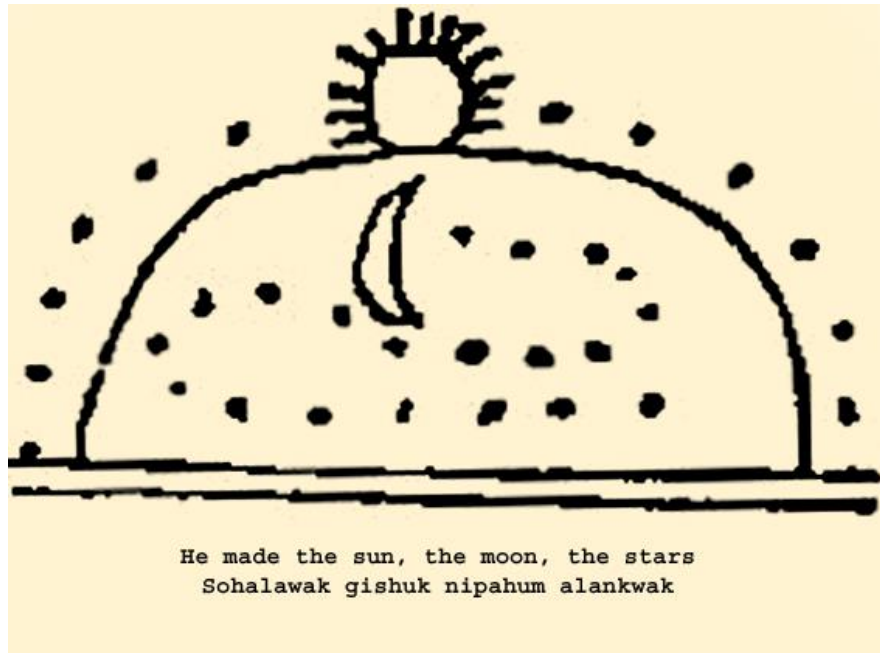


Figure 15 Pictogram from Walam Olum \* Source: <http://www.sacred-texts.com/nam/walam/wa01.htm> Walam Olum

### The Special Place of Children in Aboriginal Cultures

Children hold a special place in Aboriginal cultures. According to tradition, they are gifts from the spirit world and have to be treated very gently lest they become disillusioned with this world and return to a more congenial place. They must be protected from harm because there are spirits that would wish to entice them back to that other realm. They bring a purity of vision to the world that can teach their elders. They carry within them the gifts that manifest themselves as they become teachers, mothers, hunters, councillors, artisans and visionaries. They renew the strength of the family, clan and village and make the elders young again with their joyful presence. Failure to care for these gifts bestowed on the family, and to protect children from the betrayal of others, is perhaps the greatest shame that can befall an Aboriginal family. It is a shame that countless Aboriginal families have experienced some of this repeatedly over generations.



"Before our white brothers came to civilize us we had no jails. Therefore we had no criminals. We had no locks or keys, and so we had no thieves. If a man was so poor that he had no horse, tipi or blanket, someone gave him these things. We were too uncivilized to set much value on personal belongings. We wanted to have things only in order to give them away. We had no money, and therefore a man's worth couldn't be measured by it."

John Fire Lame Deer Quote

## How Indian Mothers Lost their Children

I was invited to read from OSS at the University of Wisconsin in Platteville in 2008. Our lecture "Stolen Generations" included my telling the story of the Indian Adoption Project. Salish-Kootenai adoptee Susan Harness discussed the adoptee study she did and the research in her new book, *"Mixing Cultural Identity through Transracial Adoption."*



I read this excerpt by author/historian Renee Ransom-Flood about her experiences as a Social Worker, which explains how American Indian Mothers lost their children:

“...But prejudice in its blatant form wasn’t the main reason I was concerned about continuing in my job. I had watched while many Indian children were placed in foster and adoptive care away from their tribes. Due to ignorance and lack of funds there were inadequate services offered to Indian children in foster care, and some were lost for years in the legal system, lobbed from one foster home to another like battered tennis balls. Many had been taken from their families because the social worker, lawyer or judge did not understand Indian ways.

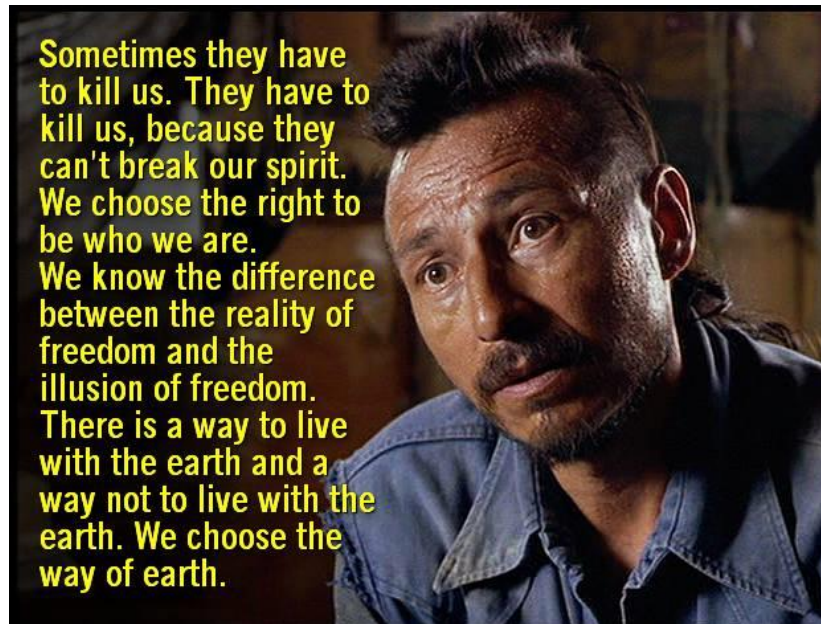
One day I went to a local hospital with another social worker. On the maternity ward, we found a young Lakota mother holding her baby boy. She had him wrapped up tightly in a warm blanket, and he was asleep. When the social worker barged in on the mother, she didn’t look up. A nurse came and pulled the curtain around us.

“Are you having trouble finding a place to stay?” The worker began sympathetically. She gave me a knowing look and she thought the Indian girl hadn’t noticed.

The girl was scared. Without looking, Indians can read body language like radar. “We just need a ride back to Rosebud,” she said softly, still without looking up.

Now began the barrage of questions, each unconsciously calculated to destroy the young woman’s self-esteem. “How will you raise your child without money?” the worker asked. “What kind of life can you provide for him on the reservation? If you really love your boy, you’d give him a chance in life. We have a long list of good people who can never have children of their own. They have money, beautiful homes. Your baby would have everything; a good education, nice clothes, loving parents, opportunities you can never give him...”

When we got to the state car in the parking lot, I looked back up at the hospital window. There stood the young Lakota mother, her open palms on the window above her head. The worker handed me the baby, and I held him, still looking up at the Lakota girl watching us helplessly as we drove away with her precious child.”



As historian Patricia Nelson Limerick summarized in *The Legacy of Conquest: The Unbroken Past of the American West*, “Set the blood quantum one-quarter, hold to it as a rigid definition of Indians, let intermarriage proceed as it had for centuries, eventually Indians will be defined out of existence. When that happens, the federal government will be freed of its persistent ‘Indian problem.’”

“The lesson (is) to realize the value of an alternative perspective. And that is why we are here. That is why the Creator allowed some of us to remain, in spite of all the attempts to destroy us...” —Tall Oak (Everett Weeden), Wampanoag/Pequot, 500 Nations video

“And really all of humanity’s problems are like this. If everyone could really see and deeply comprehend how horrific war is, war and militarism would end immediately. If everyone could really see and deeply comprehend how insane and self-destructive ecocide is, ecocide would end immediately. If everyone could really see and deeply comprehend the horrors of poverty, abusive prison systems, police brutality and institutional injustice, these things would no longer be permitted to exist in our society.” —Author Caitlin Johnstone (2024)

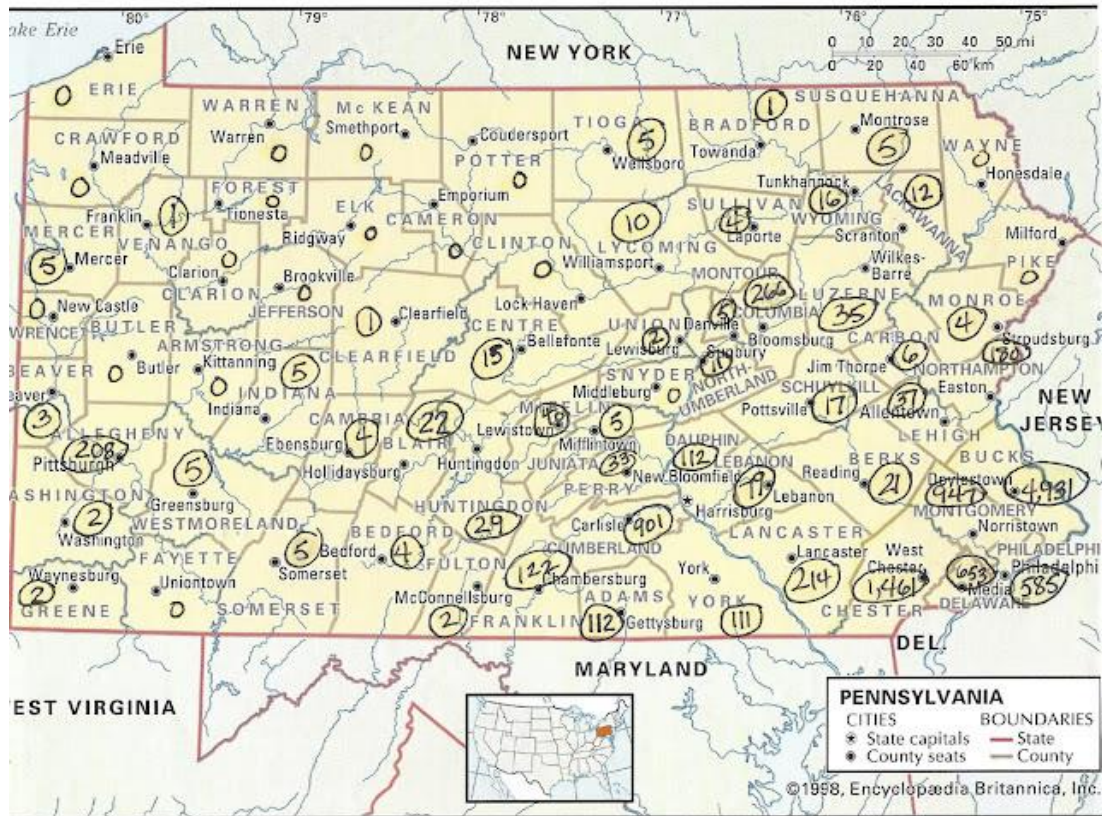


Figure 16 Outings MAP, CIIS, THOUSANDS, MISSING or DEAD For digitized student files, enrollment cards or photos, [CARLISLE INDIAN SCHOOL DIGITAL RESOURCE](#) Those who died on Outing might be buried where they fell or not, their deaths not officially recorded or ignored. It's been reported that at least 10,000 died during "outings." In Lee, Massachusetts, one church took 17 students for the summer, the beginning of Pratt's OUTING system.

## A search for Native children who died on 'Outings' in Pennsylvania

by Jeff Gammage, May 2, 2018

*Libbie Standing died at 13, four years after she was sent from her Cheyenne tribal home in Oklahoma to the Indian boarding school at Carlisle, Pa.*

But she's not buried under one of the short, military-style headstones in the student cemetery, among nearly 200 boys and girls who perished at the school. She lies some 40 miles north, in tiny Reedsville, Pa., where she succumbed to meningitis after being loaned out to work as the child maid of a prominent white family. If she

had a tombstone in the years after her death in 1884, it's gone. Young Libbie has disappeared into the grass-and-dirt expanse of Church Hill Cemetery.

Now, a Native American rights group is searching for her—and for other lost children, bolstering its demand for a national accounting of Indian youths who went missing while under official supervision at dozens of government- and church-run boarding schools. The group intends to file a formal United Nations petition, calling on the United States to locate and identify all native children who were “taken into government custody” and whose fate and whereabouts remain unknown.

“People are awakening to the reality of what happened, the human-rights violations, the civil-rights violations,” said Christine Diindiisi McCleave, executive officer of the National Native American Boarding School Healing Coalition, known as NABS. “We want to know the truth.”

**One expert estimates that the number of missing children could top 10,000.** And the initial investigation leads straight to Pennsylvania.

Across the central and eastern reaches of the state, Native children known and unknown are buried, one here and one there, in burghs and boroughs and even in the metropolis of Philadelphia.

Two children lie in the Byberry Quaker cemetery, just off Byberry-Southampton Road. City records show one is Gertrude Spotted Tail, the 14-year-old daughter of a famous Sioux chief. The identity of the other child is unknown.

In Lititz, Pa., about 50 miles east of Carlisle, Alaska native Ephriam Alexander lies under a stone that misspells his name. He died of tuberculosis in 1905, likely having been drawn to Lancaster County by religious fellowship, and was buried in the Moravian Cemetery.

“We know there are other children who are out there,” said Louellyn White, a Concordia University scholar of Mohawk descent, who leads the NABS search, but “we don’t know where they are.”



(Photo) CHARLES FOX / Staff Photographer | Ephriam Alexander came from Yup'ik village of Kanulik on the Nushagak River and Bristol Bay in southwestern Alaska, but died in Lititz, PA. He is buried in the historic section of Lititz Moravian Congregation Cemetery known as "God's Acre."

On Thursday, White arrives in Wallingford for a Quaker-sponsored conference on the trauma caused by early settlers of the faith who joined in genocidal undertakings against Native peoples—and to try to find ways to right the relationship today. Indian leaders are coming from as far as North Dakota, and Quakers from Colorado.

All the children missing or buried in Pennsylvania are believed to be connected to the Carlisle Indian Industrial School, the nation's first federal off-reservation boarding school, founded in 1879 by former cavalry officer Richard Henry Pratt. Carlisle—now the campus of the Army War College—was built to solve "the Indian problem" by forcing Native children to become ersatz white people, erasing their names, languages, religions, and family ties.



Religious leaders eagerly supported Pratt in what was considered an important national experiment. Chalk was cheaper than bullets, and forcing Indians to assimilate was considered more humane than killing them. Carlisle became the model for Indian schools across the United States and Canada, where epidemics, loneliness, and overwork claimed lives.

[[https://www.inquirer.com/philly/news/20160624\\_Can\\_the\\_Army\\_tell\\_who\\_s\\_buried\\_at\\_the\\_Carlisle\\_Indian\\_cemetery\\_.html](https://www.inquirer.com/philly/news/20160624_Can_the_Army_tell_who_s_buried_at_the_Carlisle_Indian_cemetery_.html)]

Some of the children missing or buried in far-flung Pennsylvania locales died during a school program called "Outing," a name that sounds as carefree as a picnic. During summer months, and sometimes year-round, students would be sent from the school to live in the homes of white families, immersing them in the dominant culture. Carlisle administrations saw **Outing** as a potent means to promote assimilation.

But Outing served another important purpose: It turned Indian children into a reliable source of cheap labor for local families and businesses.

Boys worked as farm laborers, baling hay and handling chores. Girls were put to work as housekeepers, washing laundry and cooking.

On Sundays, Native children attended church with their host families, their conversion to Christianity central to Carlisle's mission.

And they weren't always treated kindly.

Carlisle student Jim Thorpe, later famous as perhaps the world's greatest athlete, was made to scrub floors and eat alone in the kitchen on his first Outing, at a farm north of Harrisburg, according to the Cumberland County Historical Society. Thorpe ran away, back to Carlisle.

Gertrude Spotted Tail was on an Outing near Philadelphia when she died of pneumonia in August 1883, school and city records show, though her grave was unmarked until recently. (My Lakota relative Ellowyn asked me many years ago to find out what happened to one of her relatives "ShortHorn" who supposedly died in an **outing**, in a car accident.)

**Children were first being removed from their homes in 1801, and it became federal policy by 1879.** At that time, Carlisle Indian School was put into place run by a religious institution, and the United States government, through policy enacted and enforced the removal of children." Colorado activist Donna ChrisJohn said.

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**Children were first being removed from their homes in 1801, and it became federal policy by 1879.**

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"Carlisle and then other schools were built to implement that policy, so for over 100 years, our children had been taken from their homes and placed within these schools and in other families."

In 1871, Congress ended formal treaty-making with Indians, obliterating a nearly 100-year-old diplomatic tradition in which the United States recognized tribes as nations.



# APPRENTICESHIP FOR CIVILIZATION: THE OUTING SYSTEM AT THE CARLISLE INDIAN SCHOOL

BY R. L. BRUNHOUSE  
University of Pennsylvania

**I**N the story of the education of the American Indians the Carlisle Indian School takes high rank. Now remembered chiefly for its record in athletics, the institution made definite contributions in the field of Indian education during the period of its existence from 1879 to 1918. As it was the first non-reservation Indian school established, it was forced to develop new methods by experience in order to cope with its peculiar problems. The educational policies evolved at Carlisle became the pattern which many later non-reservation Indian schools in the West and Middle West followed. One of these policies, however, no other school employed to the same extent or with the same success as Carlisle. This was the Outing system.

Essentially the Outing system was an apprenticeship for civilization. General Richard Henry Pratt, who originated and administered the plan during the twenty-five years he was in charge of the school, believed that Indian boys and girls should have an opportunity to live in private homes for a period of time in order to gain practical experience in self-support and to learn the ways of civilized living. Since many of the young aborigines came to Carlisle directly from the reservations, they were required to spend at least two years at the school where they received formal classroom instruction as well as training in some trade. After this short period of preparation they lived and worked with white folks in an effort to adjust themselves to a complex civilization of which they were expected eventually to become members.

Figure 17 BRUNHOUSE 1939 REPORT



## ***Prisoners of War?***

Alaskan Native children Elizabeth Golodoff Kudrin and her brother, Gregory Golodoff, photographed on Atka Island, sometime between 1946-1947, after they had begun to recover from the starvation they experienced during their stay in Japan, where they were housed as prisoners of war until 1945. (Courtesy: National Park Service, University Of Washington Press, And Ethel Ross Oliver)

**Memorial services were planned** in Anchorage, Alaska for Gregory Golodoff. As KNBA reports, he was the last surviving prisoner of war from Attu, a small Unungan village in the Aleutians. He was 84.

When Golodoff was a young boy during World War II, the Japanese Imperial Army captured him, along with about 40 **Unangax**, who were sent to Japan as prisoners of war.

Only half survived. The rest were never able to return home.

The federal government decided their island was no longer fit for habitation – and that it would be too costly to rebuild the community. Instead, the government moved them to Atka, about 500 miles to the east. Golodoff spent most of his life in Atka.

He was living in Anchorage with his wife, when he died on November 17, 2023. Golodoff's younger sister, Elizabeth Kudrin, died earlier this year in February. The two said very little about their childhood experiences as prisoners of war, except that they suffered from constant starvation.



A CHILD IS WAITING newspaper ads to buy/adopt

## ACTS AGAINST INDIAN PEOPLE

...Government policies shifted in the 1950's towards a more humanitarian view, but not without serious consequences. Humanitarians still viewed assimilation as the best answer to the "Indian problem" and viewed tribes as incapable of caring for their children. New projects began, **such as the Indian Adoption Project**, which used public and private agencies to remove and place hundreds of Indian children in non-Indian homes far from their families and communities. Few efforts were made or resources committed to help tribal governments develop services on tribal lands that would strengthen Indian families. As efforts to out place Indian children continued into the 1960's and 1970's, the Association on Indian Affairs conducted a study in the 1970's that found between 25 percent and 35 percent of all Indian children had been separated from their families. **This study also found that in SIXTEEN states in 1969, 85 percent of the Indian children were placed in non-Indian homes.** The long-term effects of these massive out placements of Indian children were only just beginning to be understood in the 1970's, which included effects not only on individuals, but also the well-being of entire tribal communities. (See **OUTCOMES** of these projects in back of this book)

Not until 1978, after the passage of the Indian Child Welfare Act (P.L. 95-608), did the federal government acknowledge the critical role that tribal governments play in protecting their children and maintaining their families.

The long-term effects from these removals and efforts to strip Indian children of their culture produced generations of Indian adults who have weak ties to their families and tribal communities, unresolved grief and trauma, and few supports or resources to help them. Other factors that are attributed to the rise of child abuse

and neglect in Indian Country include the inappropriate interpretations of Indian parenting practices; exposure to known risk factors for abuse and neglect, such as alcoholism, poverty, and unemployment; federal policies that have supported family and community disintegration, such as termination and relocation; and learned responses that result from oppression and exploitation.

Written by Terry Cross (Seneca Tribal Nation) in a STATEMENT OF THE NATIONAL INDIAN CHILD WELFARE ASSOCIATION PRESENTED BEFORE THE SENATE COMMITTEE ON INDIAN AFFAIRS Regarding the REAUTHORIZATION OF THE INDIAN CHILD PROTECTION AND FAMILY VIOLENCE PREVENTION ACT S. 1601, SEPTEMBER 24, 2003

### **From One Small Sacrifice**

## ***STOLEN GENERATIONS***

Every Indian reservation in North America has a story about missing lost children and future generations who carry the stigma of lost language and culture. Some say Indian reservations were baby factories for social workers to fill their orders.

Very few Americans witnessed this upheaval firsthand. Very few saw the Indian boarding schools and assimilation by whip.

The Indian Adoption Project was an orchestrated act of genocide and ethnic cleansing. Many friends remember when they were abducted as children, not babies, virtually erased from tribal rolls, not told their tribe or their family's name.

These children, now adults, were expected to accept this. Funny thing is lost birds/adoptees don't look like their adopted mom or dad but we're not supposed to notice or care.

I think adopted children are in training to become warriors.

Can an Indian child return to the wilds of Indian Country? Sure, but not without baggage... maybe a language barrier, maybe a fear of the unknown.

Indian Country is still our home and adoptees like me will not be satisfied until they get some answers and meet some family.

## **Chasing Ghosts**

*You must know where you came from yesterday, know where you are today, to know where you're going tomorrow. — Cree saying*

(I'm 67 now. 2024)

Getting this life and this experience is no coincidence. This makes me an adoptee uniquely situated. I experienced two worlds growing up, American and Indian, being raised in rural northern Wisconsin. I write exclusively about Indian Country. I'm good at chasing ghosts.

But how do I write about Native American genocide? I ask Indian friends. They say, "Well, it's not exactly the Jewish Holocaust. It's bigger." (There are many people who do not realize this is true.)

I did not see film footage when a ship pulled up on Turtle Island, but the story lives on. There are no photos of when early invaders arrived here and began their land grabs, collecting bounties on Indians, conducting military massacres. Indians fought long and hard. Tribes did Winter Counts, a kind of Indian Census and narrative. Photos and papers exist of Indians signing white man treaties to enact removals to lands called reservations. I've been to the graveyard of the last Indian uprising, the Wounded Knee Massacre in 1890.

**As for the Indian Adoption projects, I needed a calculator. If the Native American population was 2 million and if just one quarter of *all* children were removed before the Indian Child Welfare Act of 1978, then on-paper, 80,000+ children were removed from their families during the early to mid-1900s. If the population of American Indians was 3 million, then over 100,000 babies were removed. I hated this math...85 percent of children were removed by adoption in 16 states. That's genocide.**

Genocide, by my definition, means a community of people were culturally killed, wiped out or literally made dead for political purposes and/or economic reasons. Strong words but true. Some of us are your next door neighbors. Some of us are not correctly listed on the census. Some of us are Indian only when we look in the mirror.

America is like that. Adoptees of all skin colors in the United States are now estimated to number between six and ten million. That's a lot of bogus ancestry. (Don't get me started on the DNA propaganda and TV ads.)

The 2000 census says there are 2.5 million Indians. I'd say many more if you count me and the thousands of Lost Birds from all across North America.

America would prefer every one of us to live as an American citizen as if none other were as good or as important. America forgets it's very new by all standards; it just acts like its old. Indian Country is ancient. Our cells are identical to those of our ancestors of 130,000 years ago. Indian kids who are adopted and raised outside Indian country eventually get it—more or less.

We get that less Indians around is best. We get that America didn't respect us or our culture. We get that America tamed us, took our land, and then revised our history. We get that more Americans prefer us tucked away somewhere. They'll

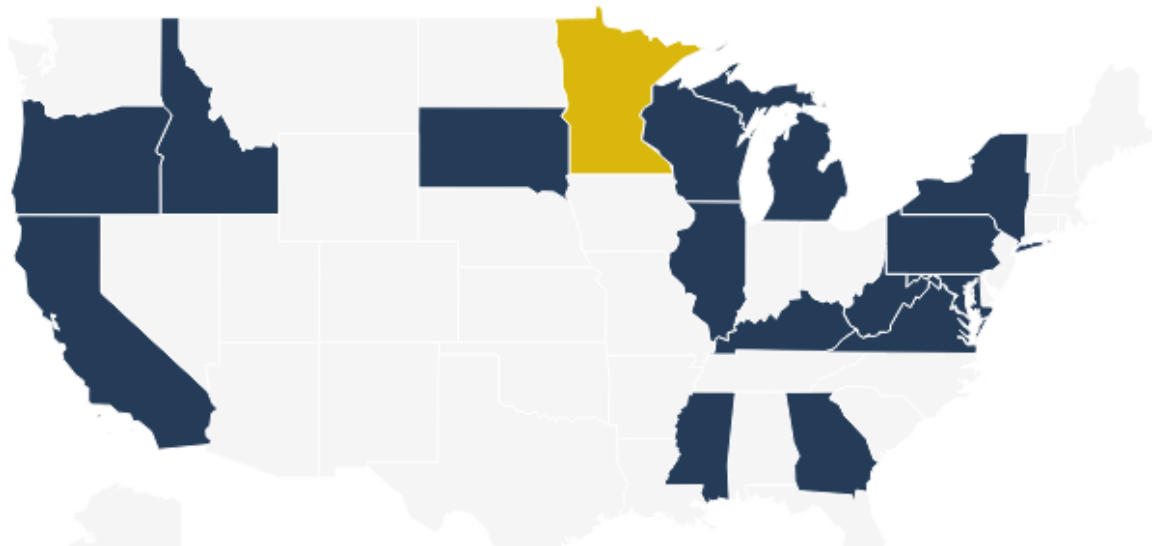
teach us their version of our story. We get that it's wrong but it's America. It's been this way a long time, over 500 years.

No one is exactly sure how many Indian children were taken, but thousands are gone, probably living on the fringe as urban Indians.

That is how I see myself. I get that.

*You must stay drunk on writing so reality cannot destroy you...*—Ray Bradbury

## Original Birth Certificates ACCESS for adoptees



**Map and Bill Descriptions**

*Color Key (some bills are awaiting final implementation or have carried over from 2023 sessions). Legislative maps and bill analysis for prior years are available for [2021](#), [2022](#), and [2023](#).*

**KEY:** Active • Enacted • Dead/Carried Over

*Summaries and analysis provided by [Gregory D. Luce](#). Current through February 19, 2024. <https://adopteesunited.org>*



## UNITED STATES OF OBC

11

### UNRESTRICTED

Unrestricted means an adult adopted person may apply for and obtain their own original birth certificate without any discriminatory restrictions or conditions, other than following regular procedures for obtaining a state vital record. As of August 1, 2022, eleven states have either restored or have always secured the right of adult adopted people to request and obtain their own original birth records.

24

### COMPROMISED

Compromised means that states have limited the rights of adult adoptees to obtain their own original birth certificates in various discriminatory ways, including birth parent disclosure vetoes, redaction of identifying information, or restrictions based on a person's date of birth or adoption.

16

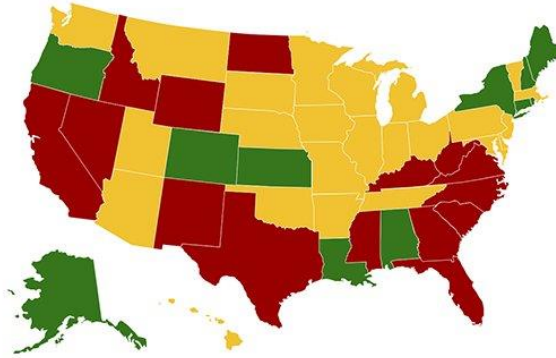
### RESTRICTED

Restricted typically means that an adult adopted person has no specific right to request and obtain their own original birth certificate, except through a court order.



Adoptee Rights Law Center

Info on individual states available at [adopteerightslaw.com/usa](https://adopteerightslaw.com/usa)



Map and classifications current as of August 1, 2022

Figure 18 2022 GRAPH ADOPTEES UNITED <https://adopteesunited.org>

## Chickens and Ducks

Alright, here's an analogy that woke me one night—can a duck raise chickens and the chickens forget they're chickens? That's a definite no.

I considered this at age 48 when I started writing OSS. Steve Elm, a member of the Oneida Nation, and an editor in New York City, asked me to write a story about Stolen Generations, about American Indian children adopted by non-Indians, for his publication *Talking Stick* in 2004. The idea generated lots of comments from friends so I tried a few drafts of a story. I found no one had tackled this particular subject, what really happened to all these missing kids.

I never knew how or if I fit into this picture. I'd been working as an editor and journalist since 1996, first in Wisconsin, then Connecticut. I never imagined there was something specifically called **the Indian Adoption Project or Indian Program**, not when I was a kid, not when I started writing about it. But there was proof and I found it eventually.

Indian people disappeared—many did—all across America. (READ my research paper **DISAPPEARED** in Chapter 2.) Not all Indians were adopted. After a few centuries, Indian Country better known as Turtle Island, apparently dissolved into America. After numerous relocation programs were created, Indians were told to move off their reservation so many did.

So, can an adoptee return to a reservation community as an adult when America raised us and changed us?

Not that easy. I thought our bond is everything, our blood is everything. I get that someone came along and changed that, too.

Never before had I experienced such difficulty.

I repeat: never. I took to writing like a duck takes to water. Most days, writing and doing research is like breathing. This time was different. I struggled. I knew I'd hit something so I had to slow down, to process, to dig.

This history, my history, similar stories, had to be somewhere.

**T**he adoption industry does not advertise that most patients in psychiatric care are adoptees. They don't warn adoptive parents their new child will suffer from "Severe Narcissistic Injury" or "Reactive Attachment Disorder (RAD)." This news would not be welcome.

One Indian Adoption Project relocated almost 400 Indian children to families in New York.

Two close friends, both adopted and Native, were raised in New York State in the late 1950s, early 1960s; one with a Jewish family; the other with Christian parents. Neither was told anything about being American Indian, but both men could *see* that they were.

My Apache friend eventually met his biological family and traveled to his reservation; while my other friend, the Lakota, opened his adoption records with the help of the T.R.Y. agency (located in Massachusetts) but he learned that his Lakota birthmother didn't want contact with him. His uncle agreed to speak with him. Many Lost Birds feel ceremonial practices are an integral part of their spirituality and growth. These men missed those experiences growing up, and felt robbed of their identity as Native men. My Apache friend did attend ceremonies, after a period of adjustment, getting to know his ancestral Apache family.

There was a time when all tribes' were banned from having ceremonies, when the Vision Quest, Sundance, Ghost Dance, Midewin, sweat lodge, powwow and others, were illegal in America. This discrimination was finally reversed in 1978.

*Henceforth it shall be the policy of the United States to protect and preserve for American Indians their inherent right of freedom to believe, express, and exercise the traditional religions of the American Indian, Eskimo, Aleut, and Native Hawaiians, including but not limited to access to sites, use and possession of sacred objects, and the freedom to worship through ceremonials and traditional rites.*

—American Indian Religious Freedom Act of 1978, Public Law 95-341

Fellow journalist Suzan Shown Harjo, Hodulgee Muscogee/Cheyenne, founder of the Morning Star Institute in Washington, D.C., gave this testimony to Congress on the history of the American Indian Religious Freedom Act:

“This Act was necessary in 1978 because Native Peoples were still suffering the ill-effects of sorry policies of the past, intended to ban traditional religions, to neutralize or eliminate traditional religious leaders and to force traditional religious practitioners to convert to Christianity, to take up English and to give up their way of life. Even though the federal Civilization Regulations that first criminalized traditional religious expressions in the 1880s were withdrawn in the mid-1930s, laws and practices impeding Native Americans’ free exercise of traditional religions persisted. Native sacred objects continued to be confiscated and graves looted. Those objects stolen in earlier times filled federal, state and private collections, as well as museums and educational institutions in Europe. Native sacred places continued to be desecrated and damaged. Those annexed during the formal “Civilization” period remained in non-Native governmental and private hands, and Native people risked stiff fines and imprisonment for fulfilling religious mandates at those sites. Native traditional people organized a national coalition in 1967 to gain protections for sacred places and ceremonies, to recover Native human remains and sacred objects and to promote respect for Native people and rights in general society.”

## ***ABOLITION / Ending Adoption in Our Time***

*August 18, 2012 - Adoptee Daniel Ibn Zayd writes: I invoke this term (abolition) fully aware of its weight as concerns the movement to abolish slavery, and to clarify this usage I define adoption as follows:*

“Adoption is, in and of itself, a violence based in inequality. It is candy-coated, marketed, and packaged to seemingly concern families and children, but it is an economically and politically incentivized crime. It stems culturally and historically from the “peculiar institution” of Anglo-Saxon indentured servitude and not family creation. It is not universal and is not considered valid by most communal cultures. It is a treating of symptoms and not of disease. It is a negation of families and an annihilation of communities not imbued with any notion of humanity due to the adoptive culture’s inscribed bias concerning race, class, and human relevancy.”

“Adoptees who search for their past, their families, or their former place and culture, like colonized subjects, live in a realm which is a transitional environment. Here we face an

array of options, in a spectrum of oscillation between lived realms. Our choice here is severely limited by paths of least resistance concerning language, cognition, and culture, as well as by required quantum leaps that make moving forward more difficult the closer we approach our destination. Our pre-awakened state is referred to by Fanon as the stage of assimilation. It is shared by the colonized, but also immigrants, migrant workers, slaves, the gentrified, etc.; anyone who has been deplaced, dispossessed, or disinherited for economic and political reasons.” (PAPER: “Adoptee Activism: A Fanonian Manifesto.”)

BIRTH MOM BLOG ...It's widely known that infertility has increased substantially in recent decades. Some sources put it as high as one in six couples of childbearing age. The most evident cause is couples' decision to postpone starting a family in order to pursue careers and accumulate wealth, resulting in lower sperm/egg counts and whatever other bodily processes enhance procreation. Contributing factors also include: STDs, obesity, environmental toxins, drug use, smoking, stress, and pelvic inflammatory disease (whether or not from a previous abortion). On the other hand, the number of available infants (most potential adoptive parents' preference) has decreased. The “Baby Scoop Era” (named for the period, 1940s to mid-70s, during which adoption was virtually the only option for unwed pregnant women) ended after Roe v. Wade, as abortion was legalized and single motherhood gained acceptance. The resultant fall in adoption rates was drastic, from 19.2 percent of white, unmarried pregnant women in 1972 to 1.7 percent in 1995 (and lower among women of color). Adoption is big business—lots of money changing hands.

—DENISE, BIRTHMOM, BLOGGER

## ***My Trip to Haskell***

In 1818, the House Committee on Indian Affairs put colonization this way: “Put in the hands of Indian children a hoe, a primer and a Bible.”

One aunt in my Catholic adoptive family refused to believe governments and various churches in the US and Canada—Catholic, Presbyterian, Anglican and United Churches—built and ran boarding schools just for Indian kids.

Apparently this history wasn't taught at her school either. Indians know this all too well. It was hard describing to her the horrific abuses that happened to these kids at the hands of missionary and clergy, even by nuns and priests.

Aunt Mary, in her 80s and a devout Catholic, never heard any of “this crap” and didn't believe me. She wasn't with me in 1998 when I visited the graves behind Haskell Indian Boarding School in Kansas, seeing row after row of nameless children, only their age and tribal affiliation etched on their tombstones. Many tribes have yet to reclaim them.

Because of great distance, some parents never saw their child again or knew what actually happened, even when or how (or if) their child died.

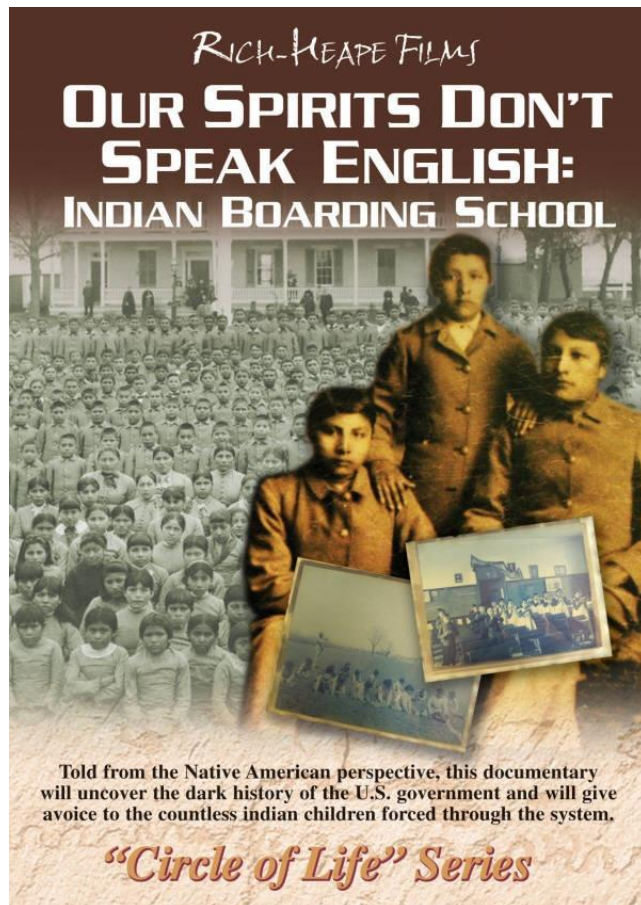
*"The Only Good Indian"* tells the story on film. The movie revisits 1905 when Native children were forced to attend Haskell Boarding School. Though it is fiction, it is based on actual accounts of the Kickapoo tribe's resistance, written by Tom Carmody, and released in 2009.

Rich Heape Films also released, *"Our Spirits Don't Speak English: Indian Boarding School"* in 2008. From the Circle of Life series, this documentary is "told from the Native American perspective and uncovers the dark history of the U.S. Government policy, giving a voice to the countless Indian children forced through the system." Grace Thorpe, a dear friend of mine who passed away in 2008, is

featured along with Dr. Henrietta Mann, Dr. Daniel Wildcat and author Gayle Ross, renowned Native leaders and teachers. [[www.richheape.com](http://www.richheape.com)]

Former students of South Dakota boarding schools filed a federal lawsuit in 2003, seeking millions from the federal government for mental, physical and sexual abuse, even though most of these religious boarding schools were permanently closed in the 1970s.

**Lawyers for the various churches (including monks, bishops, priests and sisters) claim the victims waited too long to sue.** Some government-run boarding schools opened in the 1800s; some were operated by religious organizations in America and Canada. Too often school records disappeared. Some victims and



perpetrators died years ago.

Unfortunately, there is no statute of limitation on suffering, for a victim or their family. Who knows if a survivor will have the will, or strength, or money to file a lawsuit that could drag on for decades? The Church has much deeper pockets to pay for expensive lawyers.




Many Indian children did lose everything—family, language and sometimes sanity, enduring sexual and physical abuse, while realizing thousands more died in these schools. Some survivors say they heard, “God didn’t want them to talk about it.”

Anyone who survived a boarding school has a legitimate case, and this troubling story is still unfolding.

## ***VICTORY! ICWA STANDS STRONG: JUNE 2023***

Tribes and Native and Indigenous rights activists feared the Supreme Court would weaken protections of Native children in ICWA, but the court instead upheld the law. It did potentially leave the door open for future challenges based on the grounds of the law’s preference for Native families as an unconstitutional racial preference as reported by NPR. Indigenous rights supporters would contest that possible challenge because Indigenous people in the United States are members of sovereign nations and are a political class, not simply a racial class.

FROM: <https://www.mymetmedia.com/icwa-stands-strong/>



“ Today’s decision is a welcome affirmation across Indian Country of what presidents and congressional majorities on both sides of the aisle have recognized for the past four decades.

For nearly two centuries, federal policies promoted the forced removal of Indian children from their families and communities through boarding schools, foster care, and adoption. Those policies were a targeted attack on the existence of Tribes, and they inflicted trauma on children, families and communities that people continue to feel today. Congress passed the Indian Child Welfare Act in 1978 to put an end to those policies. The Act ensured that the United States’ new policy would be to meet its legal and moral obligation to protect Indian children and families, and safeguard the future of Indian Tribes.”

–Interior Secretary Deb Haaland



## **CANADA: SETTLEMENT REACHED: \$23.3 BILLION**

<https://windspeaker.com/news/windspeaker-news/concerns-raised-compensation-children-care-settlement-set-roll-out-next-year>

Implementation of the \$23.3 billion child and family final settlement agreement will start to roll out to class members in summer or fall 2024. At the Assembly of First Nations' special chiefs assembly on Dec. 5, chiefs were raising some concerns over process, including on how the members of the Settlement Implementation Committee were chosen and resulted in all men being appointed. Children living on reserve who had been removed by child services, and families on First Nations who had children removed from them, will be the first members of a class action to receive compensation. The base compensation amount in the \$23.3 billion child and family final settlement agreement signed with the federal government will be \$40,000. It's expected to flow in 2024.

### ***ADOPTION TRUTHS***

*Imagine a life filled with blanks. Most #Adoptees live that experience. Adoptees United Inc. works to eliminate the inequality of denying adult adoptees their own truths and identities. — Adoptees United*

**American Indian and Alaska Native children had the highest rates of victimization (abuse) by white Americans nearly 2 to 1 over their Euro-American counterparts. —A study from the National Clearinghouse on Child Abuse and Neglect**

**On a visit to Brock University in 2014, I learned how foster and adoptive parents are invited to bring their Native child to First Nations Friendship Centres in the Niagara, Ontario area. Children are invited to hear stories, learn their language and songs, while their new adoptive parents can participate in activities, too. The entire family is welcome and nourished in this cultural exchange.**

## The Adoption Resource Exchange of North America-A New Service for Adoption Agencies

CJ Swan - Juv. Ct. Judges J., 1968 - HeinOnline

At present, uncounted thousands of children legally free for adoption will spend their childhood years in foster care, often in a succession of temporary homes and in crowded ...

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## [CITATION] The Adoption Resource Exchange of North America-A New Service for Adoption Agencies

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At present, uncounted thousands of children legally free for adoption will spend their childhood years in foster care, often in a succession of temporary homes and in crowded ...

 Cite

**CHILDUSA** points out that memories of sexual violence remain buried until the average age of 52! This delayed emergence of memory is especially true of those sexually attacked as children. I believe that memories of our abuse surface when we have the strength of character to face them. In my case, the most violent and horrific memories did not surface until I was 63. —Sexual Abuse Survivor  
**TIM LENNON**



Figure 19 LOST BIRDS: ADOPTEES in the book  
Called Home: The RoadMap

## Fully Native

Who is an Indian? A Native American? An indigenous person? American Indian, First Nation, or Aboriginal? All these labels are used, but none is entirely correct. Who decides?

Are you a full blood? Half blood? Quarter blood?

The question of how much "Indian blood" you have—also called "blood quantum"—began with European contact. This colonial way of thinking continues when we keep defining ourselves by blood.

What part of you is Native? Is it your head? Your heart? Maybe it's your thoughts. But it is not just your blood.

We are the sum of all our parts. All human. One hundred percent. And fully Native.

*Jolene Rickard, guest curator, and Gabrielle Tayac, NMAI, 2004*

Figure 21 National Museum of the American Indian display

## ***Adopted daughter gets what's rightfully hers***

[THE CONNECTICUT LAW TRIBUNE, August 20, 2007]

Loranda Kay Costello is \$180,000 richer and met her birth father for the first time, all thanks to her attorney's successful efforts to open Costello's adoption records.

Born a member of the Yakama Nation in Washington State, Costello was whisked away to Connecticut at the age of 6. Her birthfather was imprisoned and her birthmother had a drinking problem. Here she was adopted by a Stratford couple, and her name changed from Laronda Peter to Loranda Neupert. (Later when she married, she took her husband's last name.)

Growing up, she and her brother, Joseph, had vague knowledge that they were Native American, but didn't know the name of the tribe to which they belonged and had no contact with their birth parents, according to Costello's attorney, Allison M. Near, of Hurwitz, Sagarin, Slossberg & Knuff in Milford.

In college, Costello grew more interested in her heritage and learned that members of certain tribes may be eligible for scholarships, Near said. As it turns out, members of the Yakama Tribal Nation receive financial payments from the tribe generated partly from the tribe's timber lease. "That's something that would have been paid out [to Costello] in various installments throughout her life, had [the tribe] known her whereabouts," Near said.

Over the years, the installments added up. Online, Costello eventually learned the U.S. Office of the Special Trustee for American Indians was holding benefits under her birth name that had amassed to roughly \$180,000, according to Near. The problem was she needed proof that she was, indeed, that little girl who was separated from her biological parents some four decades earlier.

The agency that handled Costello's adoption attested, in a letter, that her parents were, indeed, Yakama tribal members, and gave her some other non-identifying information about them. To satisfy the requirement for proving her name change, however, she needed to obtain a copy of her adoption decree. In April, the Stratford Probate Court directed the adoption agency to release a copy of the decree with non-identifying information about her birth parents pursuant to C.G.S. § 45a-748. That still wasn't good enough to satisfy the Yakama tribe. It required a copy of the decree certified by the probate court itself.

Costello's husband is a longtime Hurwitz Sagarin client. Represented by Near, she petitioned Probate Judge F. Paul Kurmay to allow her access to her court adoption record under the Indian Child Welfare Act (ICWA).

"Under Connecticut law, you really can't get anything without parental consent," said Near. But in the interests of promoting the stability and culture of

Indian tribes and families, the ICWA provides Native Americans who were adopted access to information about their biological parents 'as may be necessary to protect any rights flowing from the individual's tribal relationship.'

Kurmay found Costello had a 'powerful due process and equal protection of the law argument' and held that the federal law took precedence in the matter before him.

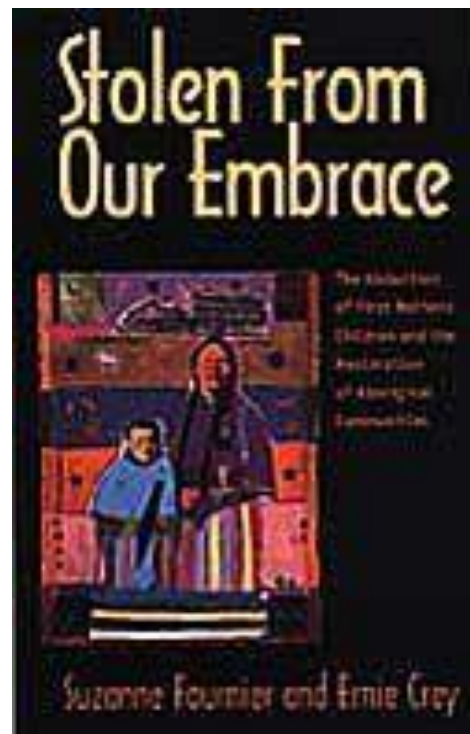
Last month (July 2007), with a certified copy of her adoption decree in hand, Costello traveled to Washington and collected what is owed to her.

Though her birth mother has since passed away, she and her brother reunited with their biological father who had long been in search of their location. "She's got siblings she didn't even know about," said Near. "It's really been an incredible experience for her." [Source: Scott Brede, CONNECTICUT LAW TRIBUNE, August 20, 2007]

## ***GREAT BOOK:***

### ***Stolen from our Embrace: the Abduction of First Nations children and the restoration of Aboriginal Communities by Suzanne Fournier and Ernie Crey (Canada)***

"This important and timely book is a balance of the most gruesome elements of assimilation: church-run schools, the child welfare system, survivors of sexual abuse, and Fetal Alcohol Syndrome counter-balanced against heroic stories of children who survived, fought back, and found their way home. Harrowing stories are presented wherever possible in the first person, by Fournier, a journalist, and Crey, a B.C native spokesperson and activist, and a stolen child himself. The final message is optimistic, suggesting that redress and reconciliation could enrich the entire country by creating healthy aboriginal communities." — Amazon.com





# ***BORN BEFORE ICWA***

**From March 20, 2013**

It's important to Native adoptees that more HISTORY of the Indian Child Welfare Act of 1978 is known and widely accepted by the general public. It is more than relevant. It is necessary.

I spoke with a reporter at NBC News a month ago, and telling him about my own adoption, how my father Earl would have kept me and raised me. The reporter at NBC said I am like an early Baby Veronica case.

Yes, but I was adopted before the Indian Child Welfare Act of 1978 as many Native adoptees were. Federal law did not protect me or my father's rights back in the 1950s. The social workers did not contact my father before I was placed in a "stranger" adoption (rather than kinship or with blood relatives.) Therefore I lost contact with my relatives and my culture. That is no longer acceptable, since ICWA was passed.

CONGRESS MADE EXPRESS STATUTORY FINDINGS THAT "AN ALARMINGLY HIGH PERCENTAGE OF INDIAN FAMILIES (WERE) BROKEN UP BY THE REMOVAL, OFTEN UNWARRANTED, OF THEIR CHILDREN FROM THEM BY NONTRIBAL PUBLIC AND PRIVATE AGENCIES," AND THAT THE STATES "HA(D) OFTEN FAILED TO RECOGNIZE THE ESSENTIAL TRIBAL RELATIONS OF INDIAN PEOPLE AND THE CULTURAL AND SOCIAL STANDARDS PREVAILING IN INDIAN COMMUNITIES AND FAMILIES." —  
Statement in Brief

In my research for *Two Worlds* and my memoir, I found that Department of the Interior Solicitor Hilary C. Tompkins is a Native adoptee and Navajo. READ: <https://blog.americanindianadoptees.com/2022/11/my-navajo-identity-was-taken-from-me.html>

Tompkins was part of this brief. A story about her ran in the *Navajo Times* a few years ago.

IN ENACTING ICWA IN 1978, CONGRESS DETERMINED THAT FEDERAL ACTION WAS NECESSARY TO ADDRESS "THE CONSEQUENCES TO INDIAN



CHILDREN, INDIAN FAMILIES, AND INDIAN TRIBES OF ABUSIVE CHILD WELFARE PRACTICES THAT RESULTED IN THE SEPARATION OF LARGE NUMBERS OF INDIAN CHILDREN FROM THEIR FAMILIES AND TRIBES THROUGH ADOPTION OR FOSTER CARE PLACEMENT, USUALLY IN NON-INDIAN HOMES.” —Statement from Brief

**ICWA is important. It is necessary.**

## ***Tools to Survive the Primal Wound***

**December 13, 2013**

*I never told Grandma Rose what her son did to me. I couldn't hurt her that way. I wanted people to think we were a good family, as normal as anyone. I wasn't about to break apart the only family I had. I knew I was depressed, abnormally sad. No one really knew me or what was going on inside my head. I had enough self-pity for **suicide**.*

In November 2013 I had posted on Facebook how I experienced huge chunks of CRAZY, had patterns of unhealthy behavior and even how big blocks of memory seemed hazy or gone. This does not make me any different (or better off or worse off) than others. If I am to heal myself, I need to see how I coped as this little girl who lived in constant fear and confusion.

My thoughts now? My crazy hazy chunks of time were in fact self-preservation—it was the only way I could handle what I had to face to avoid fracturing or destroying my delicate developing mind. (And this did happen to others living in a dysfunctional setting in childhood.) I am now aware I had various coping tools, as did my friends. One of the best tools was a vivid imagination. Another: listening to the small voice inside, a voice of sanity and clarity. Another tool was determination. I was determined to survive and very determined to create a safe environment for myself as a young adult, when I could move physically and emotionally away from where I was raised. I was determined to open my adoption and find my relatives and my ancestry. I never lost that determination. I grew strong.

I had a conversation a few years ago with an adoptee about this process of integration, how we created little helpers (stand-ins) who could handle situations, a character and *persona* tougher than us—and now as grown-ups, these little people are no longer needed. I am not suggesting we had multiple personalities. That is too psycho-speak for us. As babies and toddlers, we were confronted with strangers

who called themselves our parents and they had their own instability. (Both of us had an alcoholic parent). Their own imbalance caused our childhoods to be terrifying and unstable. That can put us in a situation of weakness and vulnerability. Our real fears made us very unstable and untrusting. We chose to survive so we had to be creative in some way. Being creative is an outlet for a grief this enormous.

Add to that we are abandoned as infants and not nurtured and denied the bonds with our mother-creator. That also created an instability and frailty that carried forward from childhood to adulthood. This trauma is called the PRIMAL WOUND. Read Nancy Verrier if you are curious.

Remember the movie *The Three Faces of Eve*? Though Eve was an adult, she had created personalities who could stand-in for her. One movie that also terrified me was *SYBIL*. Sally Fields played a child who was terribly abused and created numerous personalities who stood in for her while she underwent the abuse. In therapy, these movie characters found out they had created stand-ins, what I'd call the little people. When they are no longer needed they can melt away. Or integrate back into the soul.

Split Feathers, what some American Indians call adoptees or their lost children, have this integration challenge. It has nothing to do with being crazy, though adoptees tell me they feel like they acted crazy in trying to deal with the strangers who raised us. I don't see how we could not be crazy. What other method would work? We had to be split.

We know this history now. We know its historical trauma in our DNA. It's called Epigenetics. We needed tools to heal this ourselves.

## ***That is CRAZY?***

Even as kids we could see we were **very different** from our stranger parents, yet adoption forced us to pretend and show we were grateful. Isn't that crazy?

Anyone who questions the Adoption Cartel (and their propaganda and billions in profit) will be called crazy.

What is crazy are the people who believe "adoption" works so well.

How a closed adoption is good—that is crazy.

Punishing a woman for having a baby while unmarried and forcing her to give up her child—that is crazy.

Sealing our adoption records—that is crazy.

Giving people the idea they can buy an orphan—that is crazy.

Believing an adopted child won't want to know the truth or find their birth relatives—that is crazy.

There are couples right now holding a bake sale, asking their friends to raise money so that they can adopt an orphan. That is crazy—dangerously crazy!

Read *The Child Catchers* if you want the truth about orphans (and how many of these children are not orphans at all but have living parents!! They are sold into adoption as a commodity.)

I do write this as a survivor of human trafficking, what was a closed adoption that I opened.

I write this from a place of sanity and balance, after years of working on myself, knowing myself, finding my relatives, and yes, learning the truth.

No, I am not crazy.

I did an interview about my work on getting Congressional hearings and opening the Indian Adoption Project files: *We the Jury: A Forum without Borders* broadcast on February 2, 2013: [www.blogtalkradio.com/wethejury](http://www.blogtalkradio.com/wethejury).

## ***This is CRAZY***

### **Woman Switched at Birth Celebrates Birthday with Biological Mom After Decades-Long Search [USA].**

MINNESOTA—It was in 2021, after questions about the results of a DNA test had led to years of amateur detective work, that Bazella not only located her birth mother but also unearthed a shocking revelation: She and another infant had been switched shortly after their births at a hospital for unwed mothers in 1960. For a moment Bazella was stumped. “My mom’s name isn’t Sherri,” she remembers thinking. “Then all of a sudden I realized everything I’d believed for all those years was wrong.” The woman and the man she knew as her biological mom and dad weren’t really her birth parents. But how could that be? Bazella had another hunch:

"I'd been switched at birth with another baby at the hospital." In the days that followed, the remaining pieces of the puzzle fell into place. Bazella called another woman who had appeared on her DNA report whom she had befriended. When she explained that she had recently learned that her birth father had had another child with a woman then named Sherri Nordlie, the woman said, "That's my cousin!" And that cousin, as a subsequent DNA test confirmed, was Bazella's real biological mom, Sherri Geerts.

## THIS IS CRAZY: My falsified FAKE BIRTH CERTIFICATE

MINNESOTA DEPARTMENT OF HEALTH Section of Vital Statistics CERTIFICATE OF LIVE BIRTH				16004	
1. PLACE OF BIRTH: STATE OF MINNESOTA a. COUNTY <b>Ramsey</b> b. CITY, VILLAGE, OR TOWNSHIP <b>St. Paul</b>			2. USUAL RESIDENCE OF MOTHER (When last mother lived) a. STATE b. COUNTY		
c. NAME OF HOSPITAL OR INSTITUTION (If not in hospital or institution, give street address)			d. STREET ADDRESS		
e. IS PLACE OF BIRTH INSIDE CORPORATE LIMITS? YES <input checked="" type="checkbox"/> NO <input type="checkbox"/>			f. IS RESIDENCE INSIDE CORPORATE LIMITS? YES <input type="checkbox"/> NO <input type="checkbox"/>		
3. NAME <b>TRACY ANN DE MEYER</b>					
4. SEX <b>Female</b>		5a. THIS BIRTH SINGLE <input checked="" type="checkbox"/> TWIN <input type="checkbox"/> TRIPLET <input type="checkbox"/>		5b. IF TWINS OR TRIPLET, WAS CHILD BORN? 1st <input type="checkbox"/> 2nd <input type="checkbox"/> 3rd <input type="checkbox"/>	
6. LEGITIMATE <b>Yes</b>		7. DATE OF BIRTH <b>September 9 1966</b>		8. COLOR OR RACE <b>White</b>	
9. FULL NAME <b>Barrett H. Delloyer</b>					
10. AGE (At time of this birth) <b>36</b> YEARS		11. BIRTHPLACE (State or foreign country) <b>Wisconsin</b>		12a. USUAL OCCUPATION <b>Switch Foreman</b>	
12b. KIND OF BUSINESS OR INDUSTRY <b>Railroad</b>		13. MAIDEN NAME		14. COLOR OR RACE	
15. AGE (At time of this birth) <b>32</b> YEARS		16. BIRTHPLACE (State or foreign country) <b>Illinois</b>		17. USUAL OCCUPATION <b>Housewife</b>	
<p>I hereby certify that this is the record of birth as officially filed  <b>September 12, 1966</b> pursuant to the          Uniform Vital Statistics Act.</p> <p><i>Elmer M. Brandtger</i>          Deputy State Registrar          Minnesota State Board of Health</p>					
<p>STATE OF MINNESOTA)          COUNTY OF RAMSEY ) 58</p> <p>I certify that this is a true and correct photocopy of a record of birth filed,          recorded and preserved in the office of R. N. Barr, M. D., State Registrar.</p> <p>Dated at Saint Paul  <i>James O. Barr</i>          Deputy State Registrar          Minnesota State Board of Health</p>					

I am born in 1956, Signed in 1958, The Fake Birth Certificate

## ***TYPES OF ADOPTEEES?***

**Y**es, there is more than one kind of adoptee. Knowing your circumstances could really help you. Every adoptee needs history to understand their predicament.

- Are you an orphan baby? Were your first parents deceased? Think of Orphan Trains where children were taken off the city streets and shipped to farmlands in the midwest.
- Are you an abandoned or relinquished baby? Did your birth mother abandon you or give you up to authorities? Seven million (+) adoptees are now living in the USA, and most adoptees will fall into this category.
- Are you a rescue baby? Were you adopted from a Third World Country like Guatemala or Haiti (such as Operation Airlift)—the result of oppressive poverty affecting babies and children, or were you sold by unscrupulous baby-selling operations?
- Are you an adoptee from Korea or China or Russia or \_\_\_\_\_, where your governments decided you should be sent to the US and adopted? There are statistics for some (not all) intercountry adoptions.
- Are you a Native American adoptee? Were you taken from your reservation and parents as part of a program that systematically adopted out (scooped) Indian Children to non-Indian parents—a program designed to kill the Indian in you? Over the past 100 years, it's hard to know the number of children who were subjected to this form of adoption.
- Are you a kinship adoptee? Were you adopted by a member of your own biological family?

The number of orphan visas issued for intercountry adoptions is tracked by the Immigration and Naturalization Service, Demographic Statistics Branch, Statistics Division. **For more information on intercountry adoptions, visit the U.S. State Department's Website, <http://travel.state.gov>.**

Figure 22 I didn't cry as a baby, Edie said



## ***Baby INMATES?***

I know it's a sign when a couple of friends mention "Orphan Asylums" to me in a single day: how newborns and children were called "**inmates.**"

I have no recollection of my time as an **inmate** in a Minnesota orphanage—this happened after I was born in St. Paul, MN in 1956 and was shifted from The Catholic Infant Home (where unwed mothers wait out their pregnancy) to the St. Joseph's Home for Children (Orphanage) then to a Catholic foster care (a house on Harrison St.) in Superior, Wisconsin.

Apparently Catholic Charities (CC) moved infants/children across state lines without any scrutiny or trouble at all. And all the paperwork they created on me was sealed. (I phoned CC back when I was 21 and they refused my request for my file.) And I have two Catholic baptismal certificates—one with my mother Helen Thrall and a later one with the adopters Everett and Edith DeMeyer (Sev and Edie) who are listed on my birth certificate as my biological parents. (Best to hide proof and the evidence of a stranger adoption brokered by CC.)

The Catholic Church (and others) created a charitable industry (tax-free) with maternity homes, orphanages, churches, hospitals, big brick buildings to house priests, nuns and medical staff, all to handle the baby inmates that became a **big business**. Pretty clever those pontiffs denounce birth control of any kind so a steady stream of illegitimate children can be sold through their channels. And they are a non-profit so they get to keep their income. And devoted parishioners keep pumping those donations to this day.





St. Joseph's German Catholic Orphan Home  
1929

The orphanage where I was in 1956.

This is Catholic Charities current description:

When land was bought for the Minneapolis Catholic Boys' Home in 1885, the intersection of 46th Street and Chicago Avenue was a half-day's ride from the city. The green countryside that stretched south to Minnehaha Creek promised a pastoral experience for children. Both the Minneapolis Catholic Boys' Home and St. Joseph's Home for Children in St. Paul were founded to address a critical need of the late 19th century: children left parentless by epidemics and other hardships of pioneer life. The nuns who staffed the homes offered motherly care to hundreds of children well into the 20th century. The 1960s saw two important shifts. First, society turned to favor foster placement over orphanage care. The Minneapolis Catholic Boys' Home and St. Joseph's Home for Children were consolidated on the Boys' Home property under St. Joe's name. Today, St. Joe's continues to serve the community as a part of Catholic Charities. Several programs for children, including an emergency shelter, health clinic and mental health services, operate at St. Joe's. SOURCE (I want to note there are Orphan Cemeteries, too.) (How clever of them to leave out all the adoptions they did. Really!)

(My thanks to my Librarian friend, the late Karen Vigneault-MLIS, for sending me many sources on the asylums. Karen was a member of the Iipay Nation of Santa Ysabel in California.)

For anyone looking to find an ancestor at an asylum, some have individual websites with census that has names and dates and even parent's names on many of these young inmates.

A few friends have told me what their adoptive parents paid for them. I don't know what I cost mine. And I thought about the many Catholic-run Boarding Schools for American Indian children who were also made inmates, imprisoned to be assimilated and educated, to KILL THE INDIAN.

My mother Helen had to **pay to stay** at the Catholic Maternity Home in Minnesota – can you believe it? She made arrangements to pay THEM?

Wasn't giving them me enough payment?

**SHADOW MOTHERS:** The author of Shadow Mothers, Linda Back McKay, also went to the same Catholic Infant Home as my birthmother Helen and Kay.

**January 24, 2013**

Over a week ago, I had a conversation with Kay (not her real name) who resided and relinquished her baby at the Catholic Infant Home in Minnesota, about 10 years after my own mother was there (in 1966). Her story revealed details I had only guessed. I've had conversations with other first mothers, but nothing enlightened me as much as this conversation with Kay.

Unmarried young women like Kay and my mother Helen were taken to 933 Carroll Street, in St. Paul, MN, the address of the Catholic Infant Home (an unwed mother's home that shut its doors in 1969). The girls were dropped off with their suitcase and were expected to leave the same way.

At check in, each were given fake names. (I call that classic Catholic shaming.)

Each day the girls/women were expected to scrub and clean the home and do chores while they waited out their pregnancies; a few went to work for wealthy Catholic families as day workers and nannies. On a few weekends, Kay was happy to leave there to visit with her family during this difficult time. The women were expected to attend daily mass and "act Catholic," in Kay's words. She admits she cannot even remember details of the rooms since she blocked out those memories.

(Her family expected her to give up the baby, as if this was her only option. Nobody talked about it, not before or after.)

When it was time for Kay to deliver her baby, the infant home called her a cab that delivered her to St. Joseph's, the same hospital where I was born in St. Paul, MN. At the hospital she begged them to call her mother but they refused. It was a long labor since it was her first delivery and at 19, she was very frightened but no one was interested in helping her or guiding her through the contractions. Eventually they drugged her and when she woke up, they wouldn't tell her the sex of her baby and wouldn't bring the baby to her. As soon as she could, Kay walked to the nursery and put up a sign with her name so a nurse could point to her child.

She finally saw her beautiful son.

Kay wasn't allowed to hold him. It was all head games, Kay told me, all to make her feel unworthy of him, and of being a mother. She was told to forget about him, he was gone.

Then a day later, a nurse walks into her room with her newborn and tells her to dress him and get ready to leave. The brief contact she had with her baby was the cab ride back to the Catholic Infant Home.

For years, Kay would not go back to St. Paul. She said it held too many bad memories for her.

She handed over her son and he was whisked away to some deserving family, she was told. Kay signed the paperwork to relinquish him and signed a payment plan to pay for the hospital bill, which she was expected to pay monthly. (She paid for one year then stopped. It horrified her she was expected to pay when they took her baby.)

Kay never had another child. The trauma of losing him, she believes, hurt her so deeply—she was never able to have another baby.

It took many years but Kay found her son in 1986 when he was 19. (He told her he was raised in an alcoholic home in a wealthy Minneapolis suburb and shown no affection by his adoptive mother.)

I was so sad to hear this story but I thanked Kay for her courage in sharing it with me, and for helping me to understand the pain of the mothers at the Catholic Infant Home.

Next week, Kay and her son plan to have another reunion. (2013)

**RELINQUISHMENT AGREEMENT BETWEEN CATHOLIC CHARITIES AND A  
BIRTHMOTHER**

Know all men by these present: That \_\_\_\_\_ the undersigned, being the parent of \_\_\_\_\_, a minor child born in the state of \_\_\_\_\_ on the \_\_\_\_ day of \_\_\_\_\_, 19-- being unable to adequately provide or care for said minor, hereby surrender the custody of said minor child to Catholic Social Service \_\_\_\_\_ a child welfare agency duly authorized under the laws of the state of \_\_\_\_\_ to care for, maintain or place children in family homes for care or adoption; and I also hereby relinquish to said agency all rights to every kind or nature which I may have to the custody services, earnings, or control whatsoever, over said minor child and hereby consent to the adoption of said child by any person or persons deemed by said child welfare agency to be fit and proper as adoptive parents. To the best of my knowledge said child \_\_\_\_\_ was/was not born out of wedlock. Signatures, Witnesses, acknowledgement, date. This relinquishment has been duly recorded. NOTE: bottom of page: "The parent or surviving parent of a child, or the mother of a child born out of wedlock, may relinquish the child to a child welfare agency licensed to place children for adoption by a written statement signed before 2 witnesses and acknowledges before a representative of the child welfare agency. No such relinquishment shall be valid unless a copy be approved by and filed with the State Department of Social Security and Welfare.

## ***Soul Sickness / Post-Adoption Depression***

*For many adoptees, the “reunion” is a Pandora’s Box; for every question that is answered, three more come up. —Harlow’s Monkey blog*

**S**plitting sickness is defined by Indian people as soul sickness. Anyone can split, even adoptive moms.

When you can’t handle some part of your life, a part of your mind shuts down.

The *Globe and Mail* newspaper in Canada published a story in June 2009 about adoptive mothers who suffer from *post-adoption depression*.

Apparently, more than a few adoptive moms didn’t feel any love for their new adopted child, even after years of waiting, often at huge expense. Afraid their new adopted child might be taken away, or how they might be judged, adoptive moms would not seek help for their symptoms. **The story said an estimated 11 to 18 percent of adoptions break down during the first six months.** American researchers found two percent of adoptive families cannot cope after an adoption is finalized. In some cases, the child is returned to authorities and readopted. (There is also a “REHOMING” scandal going on where adoptive parents **advertise** on Facebook to rehome their adopted children.)

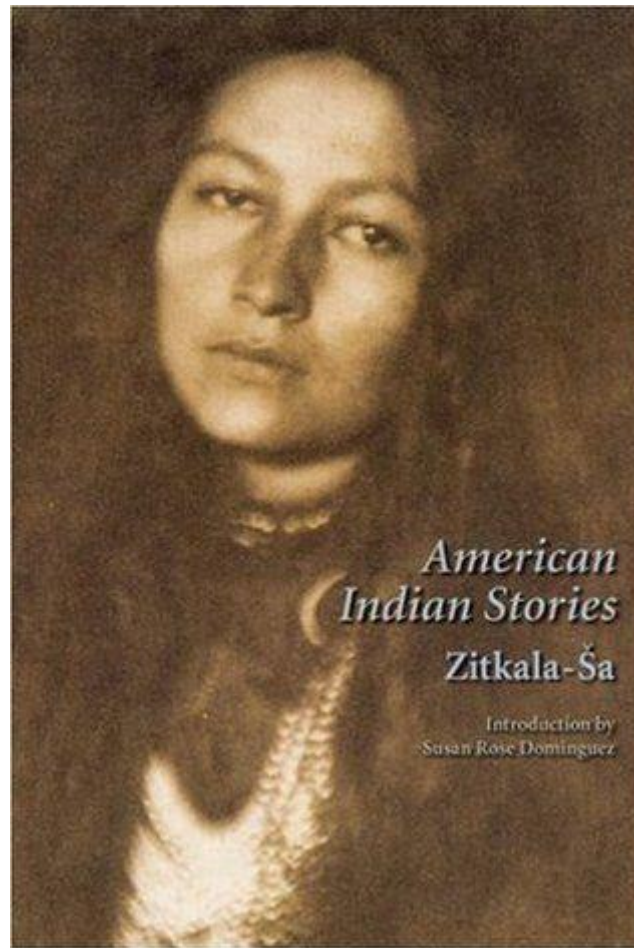
So adoption isn’t perfect? No, it’s forced. Adoption creates a “fantasy family.”

Women who suffer with this new disorder “post-adoption depression” have numerous symptoms: feeling sad, tearful, irritable; self-imposed isolation from family, friends, spouse; anger at the adopted child, spouse or other children for no apparent reason; desire to leave home or have the adopted child removed; loss of interest or pleasure in most activities; significant changes in appetite and sex drive; insomnia or a marked increase in sleep; fatigue, lack of energy; feelings of worthlessness or guilt; and thoughts of suicide.

Wait. These symptoms exactly describe what many adoptees experience, but it lasts their entire lives.

What looks like a fantasy can really be a nightmare.

## CHAPTER FOUR

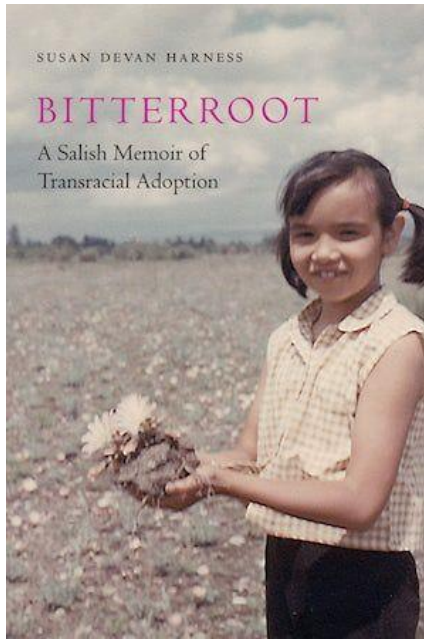


### *Amazing Books & Movies*

*American Indian Stories* by Zitkala-Sa (early 20th century): “Tapping her troubled personal history, Zitkala-Sa created stories that illuminate the tragedy and complexity of the American Indian experience ... she forces new thinking about the perceptions, assumptions, and customs of both Sioux and white cultures and raises issues of assimilation, identity, and race relations that remain compelling today.”

We seldom hear survivor stories. Despite thousands of memoirs, I found very few about Native adoptees. In the late 1990s, I heard about musician Paul LaRoche, now a famous recording artist known as Brule; Paul is a late discovery adoptee (LDA). He was 38 when he learned who he was and that his ancestors are from a South Dakota tribe. The reunion with his Lower Brule (Sioux) family is told in “*Hidden Heritage*,” published in 2006. I met Paul in 2007 when he performed at Foxwoods during the Pequot’s Schemitzun powwow. It was





incredible to hear Paul describe his adoption journey **onstage**, done in a truly remarkable respectful way, teaching with storytelling. It really affected me when Paul said it was **reverse assimilation** when he returned to his South Dakota reservation and his people.

Overwhelmed certainly, he channeled those emotions into music (and quit his engineering job), which launched an amazing career. Paul's two children perform with him. Like their dad, they also returned to their tribe as lost birds, knowing very little about their identity.

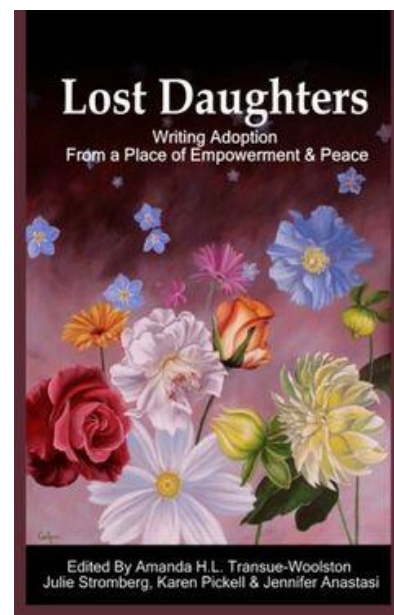
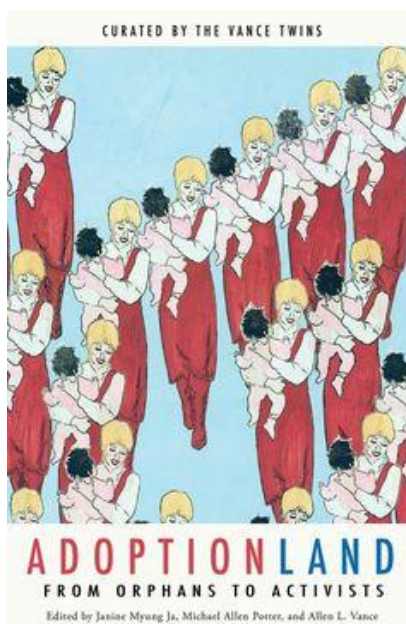
Earlier memoirs include: *"Lost Bird of Wounded Knee: Spirit of the Lakota"* and *"Looking for Lost Bird: A Jewish woman discovers her Navajo Roots;"* the latter, Yvette

Melanson's book, was made into a Hallmark movie shown on primetime television.

Colorado scholar Susan Devan Harness, a Salish-Kootenai adoptee, published her master's thesis, *After the Indian Adoption Project: A Search for Identity* and later a beautiful memoir, BITTERROOT.

I contributed a chapter in LOST DAUGHTERS, an adoptee anthology: MENDING THE HOOP. I ALSO WROTE IN THE

BOOK:  
ADOPTIONLAND





## Adoptee Finds Supermodel Birth Mother



**Cathee Dahman**

She had a baby when she was very young. Her Native American family made her give it up, causing her lifelong sorrow. She ran away to New York and Paris to become a great model. She had more children, but she never forgot the little girl she called Cricket.<sup>1</sup>

**FROM CRICKET:** Being part of this group can be so rewarding - it's a walk down memory lane for many people, to see the timeless beauty in all the models listed.

My birth mother is one of these beauties! Although I did not know her in life, I can catch a glimpse of who she was and what she went through during this era.

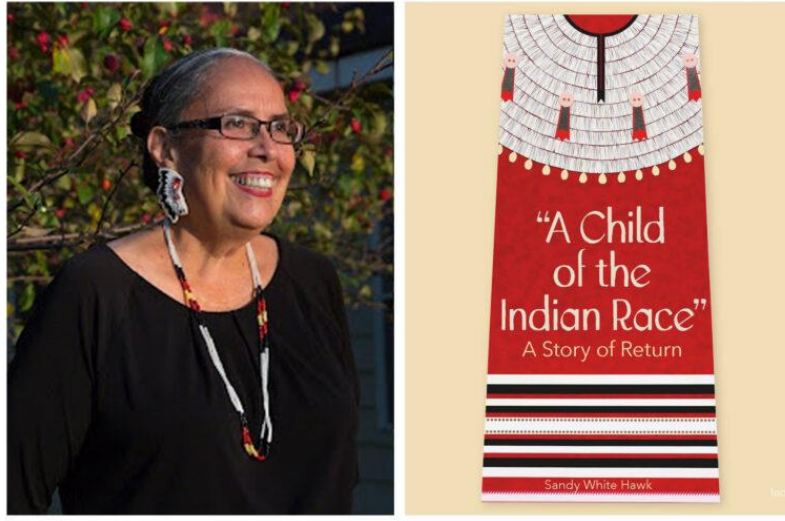
I have been told that she was well respected in her profession and was highly thought of. But being able to see new photos of her - I find myself steering to this group almost daily now.

Thanks to Linda for establishing and all the contributors who post daily. Even though Cathee Dahmen has passed, I can relive that era and discover what life was like for her, which is truly wonderful for this adoptee!

Thanks

[Click to Advance](#)

**Figure 23 Cricket is a fantastic writer!**



Rosebud Dakota adoptee activist Sandy White Hawk wrote her memoir. BLOOD MEMORY IS A MOVIE ABOUT HER EXPERIENCE. Her website:  
<https://www.wearecominghome.org/>



**HEARTWRENCHING 2023 MEMOIR: WHO AM I?** Memoir examines path from illegal adoption to finding herself as a “proud Mohawk woman” Adoptee Michelle Rice-Gauvreau, raised by a couple in Connecticut, thought that when she met her birth mother she would be saved. At 15 years old she traveled to Montreal and then to the Mohawk community of Kahnawake only to discover the fantasy she had been clinging to would not be the salve needed to heal her wounded soul.  
<https://www.michellegauvreau.com>





### ***FILM: Killers of the Flower Moon: 2023***

“Can you find the wolves in this picture?” DiCaprio reads in halting voiceover, in one of the movie’s trailers, as an image appears of “respectable” white characters who would never think of themselves as wolves.

At the turn of the 20th century, oil brought a fortune to the Osage Nation, who became some of the richest people in the world overnight. The wealth of these Native Americans immediately attracted white interlopers, who manipulated, extorted, and stole as much Osage money as they could before resorting to murder. Based on a true story and told through the improbable romance of Ernest Burkhart (Leonardo DiCaprio) and Mollie Kyle (Lily Gladstone), “Killers of the Flower Moon” is an epic western crime saga, where real love crosses paths with unspeakable betrayal. Also starring Robert De Niro, Jesse Plemons, John Lithgow, Brendan Fraser, Tantoo Cardinal, Cara Jade Myers, JaNae Collins, and Jillian Dion, Killers of the Flower Moon is directed by Academy Award winner Martin Scorsese from a screenplay by Eric Roth and Scorsese, based on David Grann’s best-selling book. (Please see this horror movie. Based on a true story. Fiction, yes.)



*FILM: Frybread Face and Me*, on Netflix with an all-Native American cast. (2023) (Incredibly good)

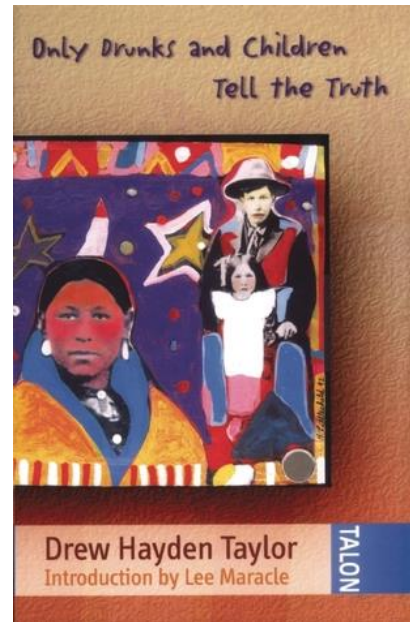
*Frybread Face and Me* is written and directed by Billy Luther, a Navajo, Hopi, and Laguna Pueblo man in his mid-40s. Luther also narrated parts of the film. It's a coming-of-age story set in the year 1990. An adolescent Navajo boy growing up in San Diego spends a summer with his grandmother on the Navajo Nation. The film is semi-autobiographical. The protagonist is based largely on Luther's own life growing up as a Native American child in Southern California. The film explores the different sides of his life and identity. "I just tell the story that is true to me. Growing up off the reservation, an urban Indian, also being three tribes. Navajo, Hopi, and Laguna Pueblo are very different from each other. So my perspective, my outlook and also just my way of life is unique. But I think that's true for you know, majority of Native storytellers, filmmakers, writers, is just diving into that truth it's going to be authentic." Billy Luther lives in Los Angeles and he's part of a growing community of Native American filmmakers there.

Ojibwe playwright Drew Hayden Taylor wrote "Only Drunks and Indians tell the Truth" about a woman who reconnects with her Ojibwe birth family in Ontario after adoption. On that same subject, Drew published "Someday" and "400 Kilometers," both powerful award-winning plays. *Only Drunks and Children Tell the Truth* is a step. "I seemed to be meeting more adopted Native people than non-Native people who were adopted, the Toronto-based

playwright said. “Percentage-wise, I was finding a disproportionate number. I began to ask some questions and look around and found out about the scoop-up.” It opens with her sister Barbara showing up at Grace’s downtown Toronto condo. Rodney, Barbara’s wisecracking, trickster boyfriend, and his adopted brother Tonto are along for the ride as she tries to convince Grace to return to Otter Lake.

### ***Children of the Dragonfly: Native American Voices on Child Custody and Education***

by Robert Bensen (Editor), Terra Trevor (Contributor)

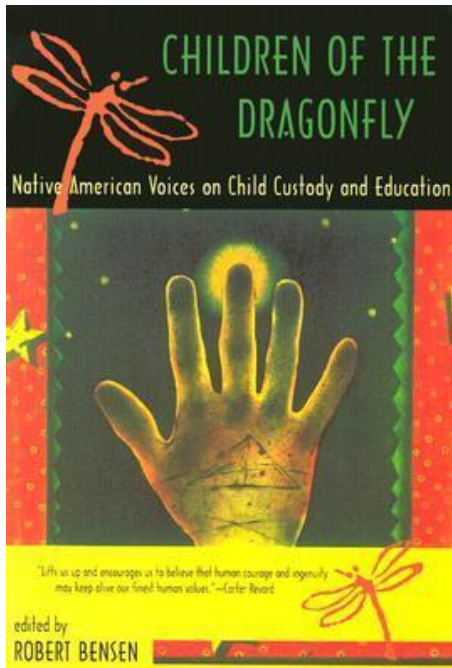


**Sometimes the losses of childhood can be recovered only in the flight of the dragonfly.** Native American children have long been subject to removal from their homes for placement in residential schools and, more recently, in foster or adoptive homes. The governments of both the United States and Canada, having reduced Native nations to the legal status of dependent children, historically have asserted a surrogate parentalism over Native children themselves. *Children of the Dragonfly* is the first anthology to document this struggle for cultural survival on both sides of the U.S.-Canadian border. Through autobiography and interviews, fiction and traditional tales, official transcripts and poetry, these voices—Seneca, Cherokee, Mohawk, Navajo, and many others—weave powerful accounts of struggle and loss into a moving testimony to perseverance and survival. Invoking the dragonfly spirit of Zuni legend who helps children restore a way of life that has been taken from them, the anthology explores the breadth of the conflict about Native childhood. Included are works of contemporary authors Sherman Alexie, Joy Harjo, Luci Tapahonso, and others; classic writers Zitkala-Sa and E. Pauline Johnson; and contributions from twenty important new writers as well. They take readers from the boarding school movement of the 1870s to the Sixties Scoop in Canada and the Indian Child Welfare Act of 1978 in the United States. They also spotlight the tragic consequences of racist practices such as the suppression of Indian identity in government schools and the campaign against Indian childbearing through involuntary sterilization.

#### **Part 1. Traditional Stories and Lives**

Severt Young Bear (Lakota) and R. D. Theisz, *To Say “Child”*





Zitkala-Sa (Yankton Sioux), *The Toad and the Boy*  
 Delia Oshogay (Chippewa), *Oshkikwe's Baby*  
 Michele Dean Stock (Seneca), *The Seven Dancers*  
 Mary Ulmer Chiltoskey (Cherokee), *Goldilocks Thereafter*  
 Marietta Brady (Navajo), *Two Stories*

## **Part 2. Boarding and Residential Schools**

Embe (Marianna Burgess), from *Stiya: or, a Carlisle Indian Girl at Home*  
 Black Bear (Blackfeet), *Who Am I?*  
 E. Pauline Johnson (Mohawk), *As It Was in the Beginning*  
 Lee Maracle (Stoh:lo), *Black Robes*  
 Gordon D. Henry, Jr. (White Earth Chippewa), *The Prisoner of Haiku*  
 Luci Tapahonso (Navajo), *The Snakeman*  
 Joy Harjo (Muskogee), *The Woman Who Fell from the Sky*

## **Part 3. Child Welfare and Health Services**

Problems That American Indian Families Face in Raising Their Children, United States Senate, April 8 and 9, 1974

Mary TallMountain (Athabaskan), *Five Poems*  
 Virginia Woolfclan, *Missing Sister*  
 Lela Northcross Wakely (Potawatomi/Kickapoo), *Indian Health*  
 Sherman Alexie (Spokane/Coeur d'Alene), from *Indian Killer*  
 Milton Lee (Cheyenne River Sioux) and Jamie Lee, *The Search for Indian*

## **Part 4. Children of the Dragonfly**

Peter Cuch (Ute), *I Wonder What the Car Looked Like*  
 S. L. Wilde (Anishinaabe), *A Letter to My Grandmother*  
 Eric Gansworth (Onondaga), *It Goes Something Like This*  
 Kimberly Roppolo (Cherokee/Choctaw/Creek), *Breeds and Outlaws*  
 Phil Young (Cherokee) and Robert Bensen, *Wetumka*  
 Lawrence Sampson (Delaware/Eastern Band Cherokee), *The Long Road Home*  
 Beverley McKiver (Ojibway), *When the Heron Speaks*  
 Joyce carlEtta Mandrake (White Earth Chippewa), *Memory Lane Is the Next Street Over*  
 Alan Michelson (Mohawk), *Lost Tribe*  
 Patricia Aqimuk Paul (Inupiaq), *The Connection*  
 Terry Trevor (Cherokee/Delaware/Seneca), *Pushing up the Sky*  
 Annalee Lucia Bensen (Mohegan/Cherokee), *Two Dragonfly Dream Songs*

**A few of these writers are good friends to me... Lawrence Sampson contributed to the anthology CALLED HOME.**

I watched "*Rabbit Proof Fence*," a movie about Australia's cruel removal of Indigenous half-caste children, an unforgettable story of three little Maori girls who



try to escape their captors at a government-run boarding school. Their government finally shut down those prison schools and apologized to Australia's "Stolen Generations."

The 2000 movie *The Return of Navajo Boy* is a sad documentary of one Navajo boy placed with a non-Indian family who became his foster parents. He grew up about a four hour drive from Monument Valley, Utah where his Navajo family lived; his relatives had their photos used on tourist postcards; some even worked as extras in movies. Due to an extraordinary sequence of events, the boy (now a man) and his family were reunited after 40 years, brilliantly recorded on film. (photo left)

My local library didn't have reference books on the Indian Adoption projects or other assimilation programs that removed Indian children from their reservations. The Internet revealed plenty. **Note: Louise Wise adoption (Jewish) agencies closed their doors many years ago. Those adoptee records are supposedly held by Spence-Chapin adoption agencies in the US. Please watch the movie "Three Identical Strangers" for more on the Wise adoption agency.**



## ***THREE IDENTICAL STRANGERS***

The adoptee brothers (yes, triplets) have spent the past few years, in fact, working through rage—anger toward the fate that befell them. What began as a miraculous fairy tale—three long-lost brothers stumble upon one another through sheer happenstance! —has since devolved into a dark tale of deception and inhumanity (and suicide). It's the story at the heart of "Three Identical Strangers," premiered to jaw-on-the-floor reviews at the Sundance Film Festival in January 2018.

READ: <https://www.latimes.com/entertainment/movies/la-et-mn-three-identical-strangers-documentary-20180702-story.html>



**Movies I randomly pick to watch—then find out each has an adoptee in them: (weird, right?)**

**Breakfast on Pluto**

**The Woman in the Window**

**St. Vincent (with Bill Murray)**

**Fantastic Beasts and Where to Find Them (2016)**

**August Rush**

**Dalva**

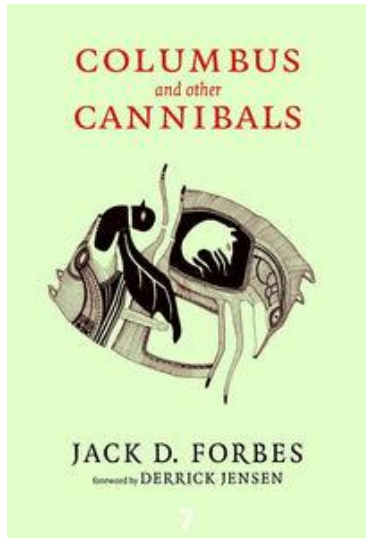
**The Postcard Killings (Netflix)**

**(There are many many more. I watched these recently.)**

**What are yours???**

## AMAZING HISTORY BOOKS

### ***Columbus and Other Cannibals: The Wetiko Disease of Exploitation, Imperialism, and Terrorism***



Celebrated American Indian thinker Jack D. Forbes's *Columbus and Other Cannibals* was one of the founding texts of the anticivilization movement when it was first published in 1978. His history of terrorism, genocide, and ecocide told from a Native American point of view has inspired America's most influential activists for decades. Frighteningly, his radical critique of the modern "civilized" lifestyle is more relevant now than ever before. Identifying the Western compulsion to consume the earth as a sickness, Forbes writes:

"Brutality knows no boundaries. Greed knows no limits. Perversion knows no borders. . . . These characteristics all push towards an extreme, always moving forward once the initial infection sets in. . . . This is the (Wetiko) disease of the consuming of other creatures' lives and possessions. I call it cannibalism." This

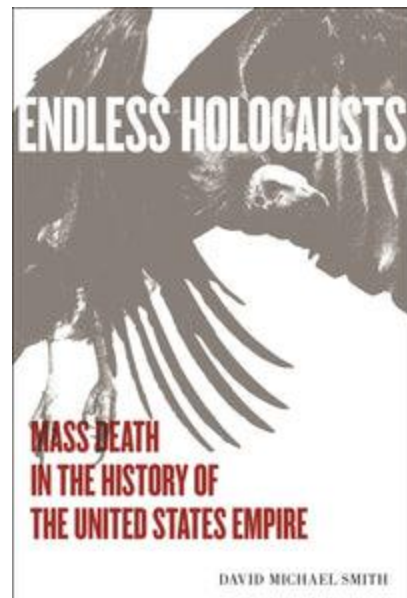
updated edition includes a new chapter by the author.

### ***Endless Holocausts: Mass Death in the History of the United States Empire***

#### **An argument against the myth of American exceptionalism**

*Endless Holocausts* helps us to come to terms with what we have long suspected: the rise of the U.S. Empire has relied upon an almost unimaginable loss of life, from its inception during the European colonial period, to the present. And yet, in the face of a series of endless holocausts at home and abroad, the doctrine of American exceptionalism has plagued the globe for over a century.

However much the ruling class insists on U.S. superiority, we find ourselves in the midst of a sea change. Perpetual wars, deteriorating economic conditions, the resurgence of white supremacy, and the rise of the Far Right have led millions of people to abandon their illusions about this country. Never



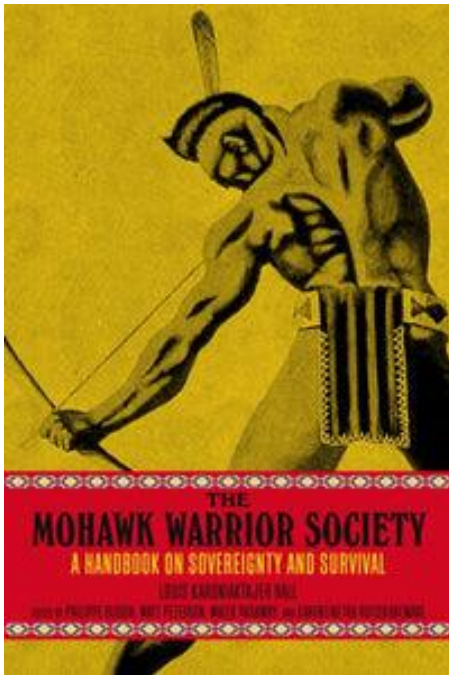


before have so many people rejected or questioned traditional platitudes about the United States.

In *Endless Holocausts* author David Michael Smith demolishes the myth of exceptionalism by demonstrating that manifold forms of mass death, far from being unfortunate exceptions to an otherwise benign historical record, have been indispensable in the rise of the wealthiest and most powerful imperium in the history of the world. At the same time, **Smith points to an extraordinary history of resistance by Indigenous peoples**, people of African descent, people in other nations brutalized by U.S. imperialism, workers, and democratic-minded people around the world determined to fight for common dignity and the sake of the greater good.

## ***The Mohawk Warrior Society: A Handbook on Sovereignty and Survival***

The first collection of its kind, this anthology by members of the Mohawk Warrior Society uncovers a hidden history and paints a bold portrait of the spectacular experience of Kanien'kehá ka survival and self-defense.



Providing extensive documentation, context, and analysis, the book features foundational writings by prolific visual artist and polemicist Karoniaktajeh Louis Hall (1918-1993) — such as his landmark 1979 pamphlet, *The Warrior's Handbook*, as well as selections of his pioneering artwork. This book contains new oral history by key figures of the Rotiskén'rhakéhte's revival in the 1970s, and tells the story of the Warriors' famous flag, their armed occupation of Ganienkeh in 1974, and the role of their constitution, the Great Peace, in guiding their commitment to freedom and independence. We hear directly the story of how the Kanien'kehá ka Longhouse became one the most militant resistance groups in North America, gaining international attention with the Oka Crisis of 1990. This auto-history of the Rotiskén'rhakéhte is complemented by a Mohawk history timeline from colonization to the present, a glossary

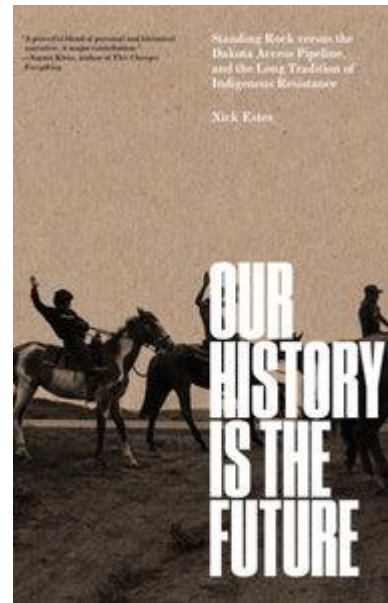
of Mohawk political philosophy, and a new map of Iroquoia in Mohawk language. At last, the Mohawk Warriors can tell their own story with their own voices, and to serve as an example and inspiration for future generations struggling against the environmental, cultural, and social devastation cast upon the modern world.

## ***Our History Is the Future: Standing Rock Versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance***

## Winner of the Oakland “Blue Collar” PEN Award

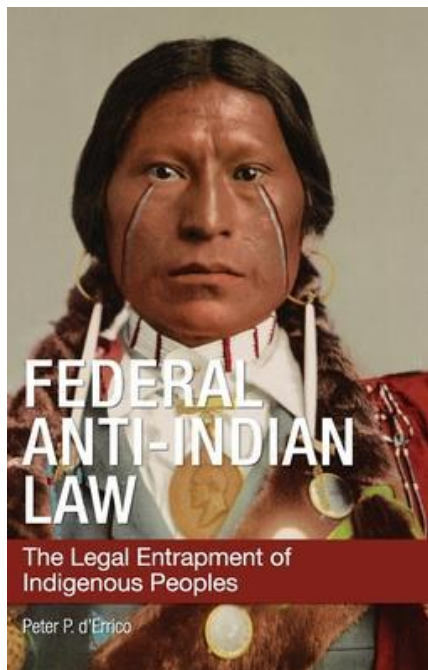
**A work of history, a manifesto, and an intergenerational story of resistance that shows how two centuries of Indigenous struggle created the movement proclaiming “Water is Life”**

In 2016, a small protest encampment at the Standing Rock reservation in North Dakota, initially established to block construction of the Dakota Access oil pipeline, grew to be the largest Indigenous protest movement in the twenty-first century, attracting tens of thousands of Indigenous and non-Native allies from around the world. Its slogan “Mni Wiconi”—Water is Life—was about more than just a pipeline. Water Protectors knew this battle for Native sovereignty had already been fought many times before, and that, even after the encampment was gone, their anti-colonial struggle would continue.



In *Our History is the Future*, Nick Estes traces traditions of Indigenous resistance leading to the #NoDAPL movement from the days of the Missouri River trading forts through the Indian Wars, the Pick-Sloan dams, the American Indian Movement, and the campaign for Indigenous rights at the United Nations. While a historian by trade, Estes also draws on observations from the encampments and from growing up as a citizen of the Oceti Sakowin (the Nation of the Seven Council Fires), making *Our History is the Future* at once a work of history, a personal story, and a manifesto.

**I READ THIS BOOK – UTTERLY AMAZING! Telling the crucial and under-studied story of the U.S. legal doctrines that underpin the dispossession and domination of Indigenous peoples, this book intends to enhance global Indigenous movements for self-determination.**



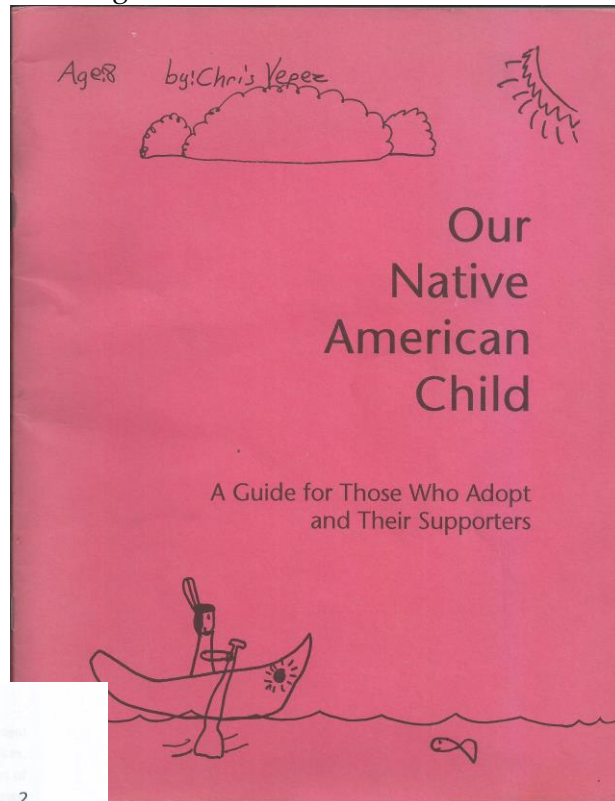
In this wide-ranging historical study of federal Indian law—the field of U.S. law related to Native peoples—attorney and educator Peter P. d'Errico argues that the U.S. government's assertion of absolute prerogative and unlimited authority over Native peoples and their lands is actually a suspension of law.

Combining a deep theoretical analysis of the law with a historical examination of its roots in Christian civilization, d'Errico presents a close reading of foundational legal cases and raises the possibility of revoking the doctrine of domination. (BOOKSHOP)



## OUR NATIVE AMERICAN CHILD

In 2023, on EBay, I bought this book "OUR NATIVE AMERICAN CHILD" meant for the people who adopt Native children. The date published is 1994. (It is copyright free) "This is an introduction to adoption as it touches our Native American Children today. All seven federally recognized tribes in Michigan and six historic tribes were consulted in the



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## **COLLEEN CARDINAL MEMOIR: “RAISED SOMEWHERE ELSE”**

The adoptee-author-activist Colleen Hele-Cardinal co-founded the Sixties Scoop Network, which launched an online map in 2019 to let survivors plot their own stories. Colleen Hele-Cardinal, herself a survivor, hopes the project will bring more awareness to the controversial policy

By [Charlotte Alden](#) | September 8, 2023 \*\*\**This interview first appeared in Broadview’s October/November 2023 issue with the title “Colleen Hele-Cardinal.”*



Colleen Hele-Cardinal wants to set the record straight on one of Canada’s most destructive chapters. In 1972, she and her two sisters were put into foster care and later adopted by a white family. While in post-secondary school, she realized she was part of the Sixties Scoop, in which Indigenous children were removed from their families and placed into the child welfare system. Now, Hele-Cardinal, who is Plains Cree and lives in Ottawa, is raising awareness. The Sixties Scoop Network, which she co-founded, launched an online map in 2019 that allows survivors to plot their own stories.

**Inspiration:** When I moved to Ottawa, I was volunteering with a group of folks called *No One Is Illegal*. I went to one of their conferences and they had a big white sheet up on the wall and people were documenting their stories with brightly coloured yarn, as if to say, “This is where I came from, this is where I’ve been and this is where I am now.” I was like, “We need that.” Survivors need to show what that displacement looks like too. We were literally trafficked through child welfare policies across borders, overseas and inter-provincially. People needed to see that displacement.

**Mapping:** I wanted the map to be sophisticated enough to show where a survivor says they came from—for instance, I was from Edmonton and was taken to Sault Ste. Marie, Ontario. I wanted our map to show that distance. Each province represents a different colour, and it shows the displacement across the world. It’s pretty striking to see. At the last update, we had about 112 interactions with the map.

**Impact:** People were just blown away that this was allowed to happen. We’ve had folks who have been taken to New Zealand and Australia, or overseas to England. They didn’t know anything about being Indigenous. I’m still struggling with my identity. I don’t know where I fit in. I don’t feel like I fit in. That’s one of

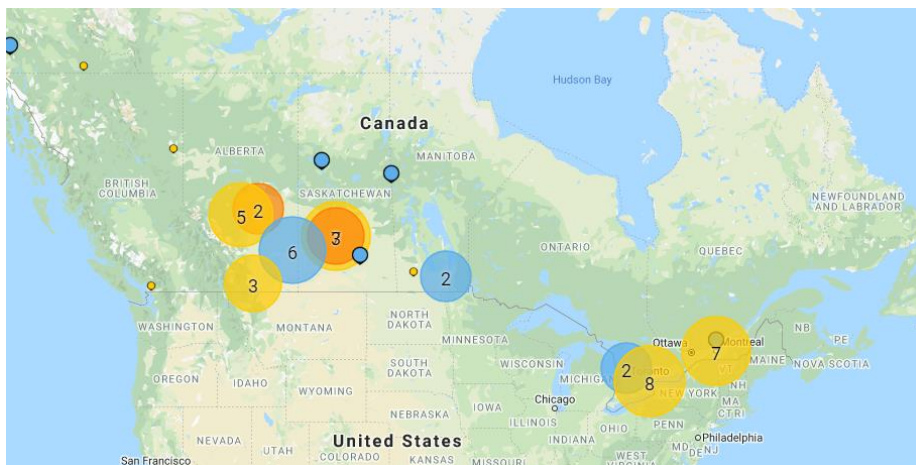
the reasons why we created the Sixties Scoop Network. Sometimes we hear from survivors who didn't even know there *was* a Sixties Scoop; they just know they were adopted. They don't know that it was part of a larger systemic initiative to assimilate us. It can be difficult to realize that you are part of something that was meant to erase you.

**Challenges:** The biggest problem is not enough exposure, or maybe a lack of interest. Even with this mapping project, it doesn't get enough attention, it doesn't get enough conversation. We're not part of the national conversation. The challenge is staying on the radar and in the hearts and minds of Canadians.

**Goals:** We want to find all the survivors. That's always why I wanted to do this work because when I found out that my sisters and I were Sixties Scoop survivors, adoptees, honestly, my sisters and I, we thought we were pretty unique. And when I found out there was **30,000** of us out there ... Where are they all? You know, I want to know where they all are. And I want to hear their stories. And I want to know if they're okay, and if they're not okay, can we provide support?

## Sixties Scoop Network launches innovative mapping project for 60s Scoop survivors

(Ottawa/Unceded Algonquin Territory, June 22 2020) This morning, the Sixties Scoop Network (formerly the National Indigenous Survivors of Child Welfare



Network) launched a ground-breaking interactive map to visualize the displacement of Sixties Scoop survivors and share their stories.



The Sixties Scoop Network launched *In our own Words: Mapping the Sixties Scoop Diaspora* in collaboration with Dr. Raven Sinclair, a University of Regina professor who initiated the Pe-kīwēwin Project to uncover the history behind the policies that lead to a disproportionate number of Indigenous children in care. The project will support survivors in finding and reconnecting with family members and accessing services and support resources.

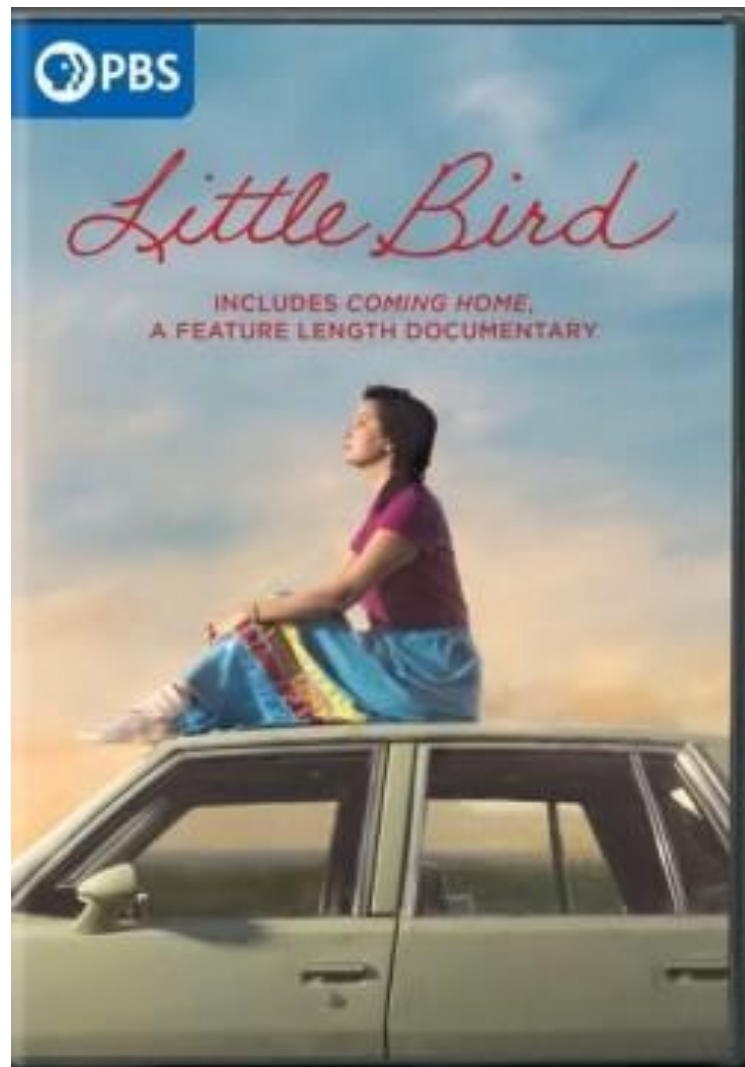
“Before today, there was nothing in place for 60s Scoop survivors to share their stories, visualize their geographic displacements, and reconnect with family members,” said Colleen Hele-Cardinal, a 60s Scoop survivor and creator of *In our own Words*. “It’s striking to see where the survivors were born and where they were relocated to—some were taken thousands of kilometres away from home to Europe, the US and overseas”

The mapping project is voluntary, survivor-led and participatory. Survivors are invited to directly input their own information into the online mapping system and share any information they wish. They will be able to add short videos, pictures and a short narrative about themselves. If survivors are looking to locate family members, they have the option of uploading a picture, file, short video or details on their family members. Participants will have the option of removing any of their identifying visual data from the platform at any time. However, anonymous statistical data, including the province or territory of child welfare removal; First Nations, Metis, Inuit identity; will be publicly available. The Sixties Scoop Network will have access to the platform’s data and 60s Scoop survivors will have access to their own information.

The mapping project—international in scope—will be a powerful tool for survivors to find family, connect with one another, and have their voices heard on their own terms. The data it generates will provide researchers and Indigenous communities with an unprecedented data visualization of how Canada’s colonial child welfare system displaced more than **22,500 Indigenous children** from the 1950s to the 1990s.

LINK: *In our own Words: Mapping the Sixties Scoop Diaspora*.  
<https://sixtiesscoop.geoforms.ca/>

How do you change the world? You write your experience!



The fantastic TV series (fiction) *Little Bird* streamed on PBS in November 2023. I watched. I cried.

All I could think: This is so hard to live, and this is so hard to watch.





Young Niizh (Gideon Starr), young Dora (Charlotte Cutler), and young Bezhig (Keris Hope Hill).  
(Photo: Steve Ackerman / PBS)

It made waves in Canada with the themes of discovering one's identity, the Sixties Scoop, and Indigenous narrative sovereignty. *Little Bird* has become a one of a kind drama series. What makes this series stand out the most, beyond the material, are the writers and producers behind the series.

Jennifer Podemski is an Anishinaabe (First Nation) and Ashkenazi (Jewish) woman and worked on the show for several years. She is a producer, actress, and director and began her work on *Little Bird* as early as 2015. She has been telling stories from an Indigenous perspective throughout her career.

"It makes, I think, all the difference because the complexity that comes from authentic storytelling is so much more rich and layered and nuanced than what you get when other people tell our stories."

The series focuses on an Indigenous woman who is taken in something called "the Sixties Scoop," a period in the 1950s to 1980s where young Indigenous children were stolen and adopted out to non-Indigenous families as a way to assimilate them.

"Hundreds of thousands of children were moved during the time. And although it does not represent every person's story, we've done our best to create a story that does reflect the most collective experience possible." Podemski says that talking about these issues can highlight overlooked parts of history.

"We have a lot of history to retell. In order to catch up with our modern scenarios. And start to imagine ourselves into the future." Podemski is hopeful



about the impact that stories like *Little Bird* will have on our future and reshaping traditionally exclusionary media like television to include Indigenous stories by Indigenous people.

### ***ANOTHER FANTASTIC DOCUMENTARY:***



***DAUGHTER OF A LOST BIRD follows Kendra, (right) an adult Native adoptee, as she reconnects with her birth family, discovers her Lummi heritage, and confronts issues of her own identity. Her singular story echoes many affected by the Indian Child Welfare Act and the Indian Adoption Project.***

The documentary DAUGHTER OF A LOST BIRD explores ethics surrounding Native American adoption via a singular story as an entry point into a more complicated national issue. In many ways, Kendra Potter is a perfect example of cultural assimilation, a modern representation of the painful phrase, “kill the Indian, save the man.” She is a thriving woman who grew up in a loving, upper middle-class white family, and feels no significant loss with the absence of Native American culture or family in her life. And yet, as a Blackfeet/Salish woman, director Brooke Swaney could not imagine that Kendra could be content or complete without understanding her heritage. So together they embark on a seven-year journey.

After 34 years apart, Kendra finds her birth mother April and they meet face-to-face in Portland, Oregon. (Top photo) The film, both instigator and follower, documents Kendra on her journey to reconnect with her birth mother April, **also a Native adoptee**. April Newcomb is a woman who has done a lot of work to heal. Her childhood was marked by physical and emotional abuse at the hands of her adopted father, causing her to leave home

at 15. After years spent lost in addiction, on and off the streets of Portland, OR and three years trapped in sex trafficking, she found the strength to escape and seek a better life. We watch both women navigate what it means to be Native, and to belong to a tribe from the outside looking in.

Through Kendra and April's unique experiences of growing up without knowledge of their heritage or tribal affiliation, we learn with and from them as they explore elements of their biological ties. The viewer learns, along with the women, of their inherited cultural trauma as well as some of the beauty of the Lummi ways neither knew while growing up. It's a turning point for them both. A year after the reunion in Oregon, Kendra ventures for her first time to Lummi to experience the Stommish canoe races with April, see Lummi Island, hear from a tribe, and meet a family she never knew. They are both saddled with a new identity, unsure of how the story unfolds.



A MUST SEE-DOCUMENTARY:

DAWNLAND | Emmy® winning documentary film on stolen children and cultural survival. <https://dawnland.org/>



### ***NEW THREATS TO ICWA***

*This Land* podcast : ALM—as referred to in court documents—is a Navajo and Cherokee toddler. When he was a baby, a white couple from the suburbs of Dallas wanted to adopt him, but a federal law said they couldn't. The Brackeens' case would have been a normal adoption dispute, but then one of the most powerful corporate law firms in the United States took it on and helped the couple launch a federal lawsuit. Today, the lawsuit doesn't just impact the future of one child, or even the future of one law. It threatens the entire legal structure defending Native American rights. The second season of *This Land* is a timely exposé about how the far right is using Native children to quietly dismantle American Indian tribes and advance a conservative agenda.

## ***LOST SPARROW: My Review***

***On November 16, 2010, the documentary "Lost Sparrow" premiered on PBS Independent Lens. Based on a true incident in 1978, two Crow Indian brothers (both adoptees) ran away from home and were found dead on railroad tracks the next day.***

Chris Billing's film takes a closer look at what killed these two boys and what truth shattered his entire family. The filmmaker is one of four biological children. His parents adopted six, with four of them from the Crow tribe. Billing was 16 when the boys died. The family buries them in New York and moves on with their lives. His parents eventually divorce.

The filmmaker narrates how his little brothers Bobby (13) and Tyler (11) were trying to help their sister Lana (who is also Crow). Lana told her brothers she was being sexually molested by their adoptive father. The two boys were going to Montana to get help. They knew who they were and knew their tribe.

As the film unfolds, Billings' story becomes more about the despondent quiet Lana, and how she didn't survive the sexual abuse or find peace after her brother's heroic gesture and unfortunate deaths. Lana runs far away from the adopters to North Carolina. Her pain is so deep the alcohol abuse seems the only antidote she can afford. There are no signs of wealth where Lana lives; unlike the Billings and their homes in New Jersey and the summer mansion in upstate New York.

Journalist-turned-filmmaker Chris Billing said it took three years to make the film. His parents, Mr. and Mrs. Billing, agree to see Lana on film but neither managed an appropriate response to her troubled past. Dysfunctional denial, which Mr. Billing's exhibited while filming, seems inappropriate and not an apology, considering the facts revealed during the course of filming.

The man at the center of the conflict, the adoptive father, an all-controlling philanderer, rich businessman, acts like nothing happened, like he did nothing wrong. What you hope is he was charged as a pedophile and sent to prison. This didn't happen.

What does happen is the filmmaker and his siblings repatriate the two boys to the Crow tribe and have them interned on tribal land. Chris films the boys' birth father and tribal family who knew the boys were adopted by a rich East coast family but could do nothing to stop the adoption. Their grief leaves the viewer tormented.



[www.lostsparrowmovie.com](http://www.lostsparrowmovie.com)

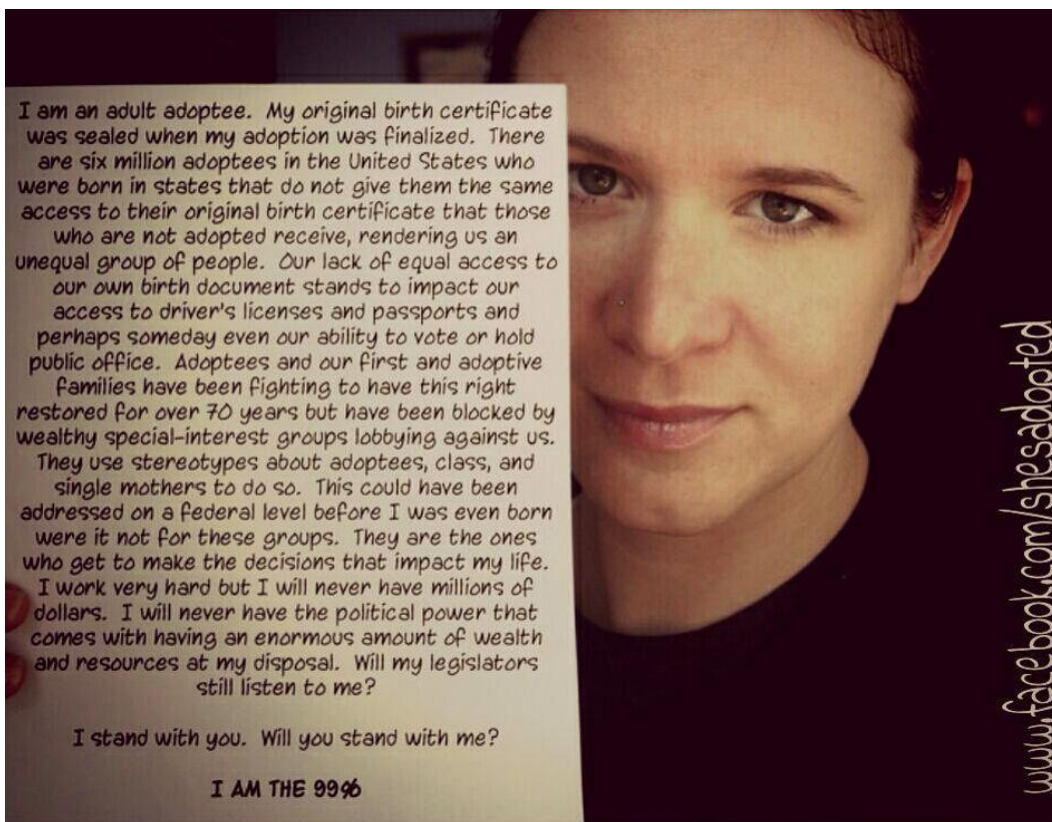
After revealing the entire truth, the filmmaker said it did little to bond their family or cure old wounds, "If it was good for Lana, then making the film was worth it."

Wounds this egregious and deep are not healed by a 78-minute film.

From the Lost Sparrow website: On June 27, 1978, a 44-car Conrail freight train struck and killed two Crow Indian brothers near the town of Little Falls, New York—a day after Bobby, 13, and Tyler, 11, had disappeared. The two boys had run away without warning from the white, Baptist family that had adopted them and their biological sisters seven years earlier, spiriting them from a troubled Montana reservation family to an idyllic Victorian castle across the country. *Lost Sparrow* recounts award-winning filmmaker Chris Billing's investigation, three decades later, into the dark family secret that prompted his adopted brothers to flee. BILLING FAMILY PHOTO: [getafilm.blogspot.com](http://getafilm.blogspot.com)







AMANDA H.L. TRANSUE-WOOLSTON

# THE DECLASSIFIED ADOPTEE ESSAYS OF AN ADOPTION ACTIVIST



EDITED BY JULIE STROMBERG  
FOREWORD BY JAERAN KIM

"Amanda shows how she tackled the toughest and most sensitive issues in adoption with grace and compassion all the while pushing the reader to stretch commonly held beliefs on who is right and who has rights."  
—Joy Lefebvre, SCRC adoptee, therapist & educator

**I STAND WITH YOU, Amanda**

Amanda is a Native adoptee, author, writer and therapist living in Pennsylvania. Her great website: <http://www.declassifiedadoptee.com>

### *The Apology*

*“Next to the death penalty, the most absolute thing a government can do to an individual is to take a child away. But these were acts against individual immigrant families, and no European national group was singled out for these removals to the point of being imperiled. One ethnic group, however—American Indians and Alaskan Natives—a people of many cultures and governments, and the original citizens of this land—was singled out for treatment that ranged over the decades from outright massacre to arrogant and paternalistic “improvement.” CWLA (Child Welfare League of America) played a role in that attempt. We must face this truth. No matter how well intentioned and how squarely in the mainstream this was at the time, it was wrong; it was hurtful; and it reflected a kind of bias that surfaces feelings of shame, as we look back with the 20/20 vision of hindsight. I am not here today to deny or minimize that role, but to put it on the table and to acknowledge it as truth.”*

—CWLA director Shay Bilchik apology on the Menominee Reservation

I heard his speech in 2001 at the first Wiping the Tears Orphan Ceremony, an inclusive Inter-Tribal ceremony for grieving adoptees and families of lost children. All of us were there to begin a healing process, honoring more than one generation torn apart by removal and relocations.

I heard about this ceremony from friends in Wisconsin when I was working as editor of the Pequot Times in Connecticut. News spread quickly by mouth and email—our new moccasin telegraph. Hundreds of people showed up in Wisconsin, including me. I even wrote an article and editorial about it.

The orphan ceremony was led by the most sacred Lakota Holy man, Chief Arvol Looking Horse, Keeper of the Sacred White Buffalo Calf Pipe and Dakota Elder Chris Leith, an advisor to the National Indian Child Welfare Association. Looking Horse is respected by many of the western tribes as their most sacred, like the Buddhist’s Dalai Lama.



That day, for the first time, the Drum played an Orphan Honor Song, thanks to Sandy White Hawk from Rosebud, South Dakota, a veteran and lost bird who had a vision that Split Feathers are soldiers, warriors who need to be honored.

White Hawk and Chris Leith had started First Nations Orphans Association and organized this first sacred gathering. (Sandy and Chris explained more about Split Feathers, studies and statistics after the ceremony.) The formal apology given by CWLA official Shay Bilchik was a historic moment.

I quickly learned one apology is truly the tip of an iceberg. I was 45 then, and many adoptees were my age or older. We needed our information and fast. Our birthparents may be gone or nearing death. Time is running out. First Nations are not usually set up to help us make connections or have reunions.

Initially, I was surprised at how many Split Feathers there are—not a handful but thousands; no one is exactly sure how many. At least 10 adoptees I met in Wisconsin were shocked, too. We'd been isolated. None of us had realized the immensity or tragedy of all this, or that we were a part of it. We'd been lost from each other and from our tribe. More than a few were still struggling to find out which tribe.

Some of us didn't even know how to act as adults standing in the circle for the very first time. It was new, overwhelming, yet certainly beautiful. It was alright to shed our bitterness and difficulties in tears; it was expected.

My friend Dr. Patty Loew, Bad River Ojibwe, filmed a special news segment of the ceremony for a local PBS affiliate in Madison, Wisconsin. (I went back to Wisconsin to see her and her mini-documentary when it premiered. I was one of the Split Feathers she filmed.)

Split Feathers do have one thing in common—emotional trauma, whether we realize it or not, triggered when we're removed from family and tribe. We need our place in the circle to heal this, to find our relatives, to be liberated from exile and grief. At the ceremony we heard we were taken as babies, or children; it wasn't our fault or in our control.

Even after the ceremony and the loving generosity of the Menominee tribe who hosted the powwow portion for adoptees, there were still too many of us living in pain, without proof, without documentation or a connection to our own tribe. Indian leaders never forgot about us, they just had other more pressing problems, like survival. Many more adoptees found me via email, after seeing my article on the ceremony.

This journey and my research is what you are reading. I believe that you'll never look at adoption in the same way again.

Medicine People are spiritual beings who have made a decision to seek the Red Road. They sacrifice and seek the way of the Creator. After many years of dedication, the Grandfathers teach them about power and about laws and about how to use the medicine. The Medicine People develop tremendous faith in their medicine and the Creator. When we go to the Medicine People, we too must have faith so they can help us. We can only be helped if we want to be helped. Because the Medicine People know how to help—that is only one half of it. The other half is up to us. We must have faith that the medicine has powers to help.—Don Coyhis, Mohican, [www.WhiteBison.org](http://www.WhiteBison.org)



This story I wrote for Talking Stick, published in the fall edition, 2005.

## *Generation after generation, we are coming home*

Native musicians Brule, Star Nayea, Mary Youngblood; actor Eric Schweig; filmmaker Chris Eyre; and former newspaper publisher Paul DeMain—what do they have in common?

They are all (gorgeous) adoptees, raised by white families, each well known for their gifts and talent, and all are unquestionably Indigenous or Native Americans.

“Unci, our Grandmothers, prayed to the Great Spirit for us to return,” Sandy White Hawk said when we met in 2001. We are both orphans, adoptees with Native American ancestry. Sandy is Sicangu Dakota, from the Rosebud reservation in South Dakota. Her mother enrolled her before she was taken at age three and raised by missionaries.

We met at Wicoicage Ake Un –Ku – Pi, a ceremony Sandy organized for the First Nations Orphans Association, held on the Menominee Reservation in Wisconsin in 2001. It was the first ceremony to wipe the tears of the lost ones and the found ones.

“The vision of a song for adoptees came to me, an honor song that would help those looking to find their way back. I shared this vision with Chris Leith, a Prairie Island Dakota Elder and Spiritual Advisor to the National Indian Child Welfare Association,” Sandy White Hawk said. “Chris asked Jerry Dearly, an Oglala Lakota, to make the song. I hoped the song would also help heal family members who have lost children to the system.”

There were thousands of Native American children taken from their families and tribes in the years of 1941-1978 across North America. In the 1950s and 1960s, the Indian Adoption Project placed hundreds of Native American children with white parents, the first national effort to place an entire child population transracially and transculturally. <https://darkwing.uoregon.edu/~adoption/topics/IAP.html>

This was the White man’s way of assimilating the Indian, to break their spirit, by building Indian boarding schools away from the reservation, and removing babies and children to be raised by non-Native families.

Missionaries and Christians abhorred the savagery of these child pagans so much that they scrubbed their tongues with lye soap for speaking a word of their language, forced them to speak English, wiped out their customs by erasing any trace of their identity, cut off their hair and burned their clothing. Children were not allowed contact with their families.

Tribes bent on saving themselves could do little to stop the theft of these future generations. Their grieving never stopped—it was yet another brutal disappointment, another form of genocide.

For adoptees like me, we look in a mirror and know something is wrong, yet we’re helpless to change it. No one can discuss identity issues with you. You’re troubled by that. The feeling of being lost and abandoned never leaves you alone or gives you peace.

Some of my friends who are also Native American adoptees are opening up and talking about their childhoods—the suffering from being abused mentally, or physically. Not all were abused, but we all felt a loss of identity. We agree that our identity is not mirrored back to us. You hate your own skin because you're different, because you don't look like mom and dad. You don't look like anybody.

Sandy White Hawk told me that in one study, they found that taking a First Nations child from their family is more traumatic than being a prisoner of war. There is more psychological trauma and damage to that child than to a soldier imprisoned by enemies during wartime.

Non-Indian parents weren't made aware or told about this beforehand. It could have soured the federal government's deal. Indian children weren't studied for how they were damaged by removal but how well they adapted and assimilated. How well did adoption agencies discuss or prepare parents to deal with the culture or traditions of your tribe? Displacing these children came with a heavy price, which eventually led to the passage of the Indian Child Welfare Act of 1978. The system failed in a big way. It's a mess that few are willing to talk or write about; it's still too painful.

I can't speak for the others, but there are ancestors who keep you company while you are away from your tradition and culture. The ancestors never abandon you. You see them in dreams; they wake you with ideas. There are signs as you wake up to the natural world around you and feel the connection to your brothers, the four-leggeds and winged ones. Your Indian friends, if you are lucky enough to have them growing up, talk in terms your heart can feel.

Every child has a gift. Tribes respect their children; they never laugh at them. They teach children to be honorable, respectful, courageous, generous. Our white parents don't know this.

What is remarkable about Sandy and so many others is their spirit was strong enough to overcome. They followed their heart, vision, and the call to be an artist, musician or writer. Being creative is an effective outlet for a grief this enormous. We reconnect to our tribal identity when we are ready.

In June 2001, Child Welfare League Executive Director Shay Bilchik legitimated Native concerns, formally apologizing for the Indian Adoption Project at a meeting of the National Indian Child Welfare Association in Alaska.\* He put the Child Welfare League of America on record in support of the Indian Child Welfare Act. "No matter how well intentioned and how squarely in the mainstream this was at

the time,” he said, “it was wrong; it was hurtful; and it reflected a kind of bias that surfaces feelings of shame.”

[\* The Washington Post, October 7, 2001: Mr. Bilchik acknowledges CWLA’s wrongful involvement in the Indian Adoption Project, a 1950s-1960s effort to facilitate the adoption of Indian children into white homes for the purpose of “saving” these children from their own culture and language. In the summer of 2001, after a careful analysis of the history of the League’s involvement with the Adoption Project, Mr. Bilchik made a public apology on the League’s behalf.]

What disturbed me, it took Bilchik and his colleagues until 2001 to apologize for what happened between 1941 to 1978. Twenty-five to thirty-five percent of Indian children were taken from their parents by the federal government.

Bilchik became Executive Director of the Child Welfare League of America in February 2000, and assumed leadership of the nation’s oldest and largest association of agencies that directly help abused, neglected, abandoned and otherwise vulnerable children and their families. CWLA has more than 1,100 public and private, voluntary member agencies nationwide. The Wash. DC-based organization has offices in Boston, Chicago, Denver and Los Angeles. Bilchik came to CWLA from the Office of Juvenile Justice and Delinquency Prevention (OJJDP) in the U.S. Department of Justice.

Bilchik gave his public apology again in October 2001 at that first healing ceremony for First Nation adoptees that I attended.

*“Orphans be strong, listen to our traditions, they will give you strength, hear the Drums’ voice, it will tell you things,” ...* this is sung at each Wiping the Tears ceremony. It is the Wablencia Honor Song for First Nation orphans, translated from Lakota to English.

Dakota spiritual elder Chris Leith co-founded the First Nations Orphan Association with White Hawk after the two met at a World Prayer Day ceremony in Costa Rica in 1999. He knew a ceremony was needed. Leith brought in Jerry Dearly, Ojibwe, who wrote the “honor song.”

“It’s a healing,” Leith said, of the song and ceremony, “to bring back that sense of belonging, of dignity, of identity, and that love and tender care that everyone is searching for.”

Historically, American Indians struggled to maintain their cultural and traditional ways since contact with Europeans. Physical discipline and sexual abuse

experienced by the children at the boarding schools filtered into the culture when they later returned to their tribal families as adults.

In the 1950s, many American Indians were moved from reservations into cities through the Relocation Program initiated by the Federal Government. However, they were given no assistance in adjusting to the stresses of urban life. Some felt loss with the move to urban areas. The combination of the Boarding School experience, as well as urban life adjustment difficulties, contributed to the breakup of many Indian families, on and off the reservation. It's a cycle that perpetuates itself, even today.

To make matters worse, tribes are exactly prepared for adult adoptees who return. There is no tribal reunion office. For some adoptees, the return home is just more pain. Parents may have already passed on or don't want contact; or on some reservations there is stifling oppression; or tribal rolls are closed.

Some tribes are more concerned with economic opportunity than they are with reclaiming lost ones, who need to connect with their relatives, attend ceremonies and be allowed time, maybe even years, to heal.

I have a friend Daniel. He's Lakota. He knows this because he opened his adoption and located an uncle who told him his name. The uncle contacted Dan's birthmother but she wanted no contact with Dan. The door to answers about his life slammed closed again. Dan was abandoned again. He has no information as to where to find his relatives or cousins, or even what band of Lakota or what reservation. You won't find an instruction manual for this. Dan is lucky he learned his name. A friend told him about the first ceremony in Wisconsin where he met Sandy White Hawk and other adoptees. I pray that he finds his answers.

[**Update:** I was able to locate Dan's mother and uncle for him. I do not know if Dan has been in touch with the Sisseton Wahpeton tribe, but he certainly belongs to their tribal nation. I wrote a letter to their tribal chairman on Dan's behalf. I also sent a copy of this article to his mother and his uncle. I do not know if they have made contact with Dan since I wrote the letters. Dan still hopes for a reunion with his relatives, and find the right relatives in Sisseton. He looks like just one of the hereditary chiefs.]

White Hawk told me about one study on Indian adoptees done in the 1980s. It barely scratched the surface of what adoptees felt or endured; the questions weren't exactly culturally appropriate since they were posed by non-Indian social workers. Those adoptees admitted they were depressed, suicidal, jobless or drug-dependent.



I cried at the first ceremony like a baby. The Menominee people graciously greeted each of us, welcomed us home and let us cry. I attended another ceremony, held at Indian Summer in Milwaukee, and White Hawk says many more are planned.

She said any tribe can call out to its lost ones and create a welcome ceremony for them. First Nations Orphans Association (now First Nations Repatriation Institute) based in Minnesota, now advises social workers and government agencies and hold workshops. They will travel and conduct the ceremony, when it can be arranged. White Hawk recently testified at a child custody case in South Dakota. With a clear victory, the courts are in favor of keeping Native children within the tribal family.

Sandy White Hawk was first accepted by the Menominee people who gave her a sense of culture and identity—in a way they fostered her. After that, she had the strength to find and meet her relatives in Rosebud.

It was a happy ending, for her, but it's not over. By the time she found them, her birthmother had died and she needs to find more siblings. I do wish her the best.

## ***SO MANY LOST BIRDS***

Star Nayea, raised in Detroit, Michigan, has often been described as the “little lady with a big voice,” who launched her career in Austin, Texas, then moved to New York City. In New York, several years ago, Star fully developed her unique contemporary edge of bluesy rock with hints of folk and traditional Native American vocals. Star, Chippewa/Potowatomi, adopted by a white family as an infant, has begun seeking her own birth family. Star currently lives with her child in Michigan.

Brulé, aka Paul LaRoche, has a unique story to tell. Along with the amazing music, theatrics, and traditional dance troupe, Paul tells the story of how he came to realize his Native American heritage after nearly 38 years of separation from his biological family, who resides on the Lower Brule Sioux Indian Reservation in central South Dakota. Paul, adopted at birth off the reservation, discovered his Lakota heritage in 1993 after the death of both adoptive parents. He was reunited on Thanksgiving Day 1993 with a brother, sister, aunts, uncles, nieces and nephews. The discovery of his true heritage has greatly affected Paul's life and those around him.

Chris Eyre was born in 1969 on the Warm Spring reservation in Oregon. He grew up in Klamath Falls, Oregon, adopted by a non-Native family. “I'm Cheyenne and

Arapahoe. I went to school in Portland, Oregon. I pursued an associate's degree in television, in directing; I earned my bachelor's degree in media arts at the University of Arizona, and my master's at New York University in filmmaking." Chris Eyre attempts to display portraits of contemporary Native Americans as individuals who are plagued by problems common to all people, but who react within the confines of their own particular circumstances. He founded Riverhead Entertainment, a production company that for several years produced commercials, films, and documentaries.

Paul DeMain is a member of the Oneida (Wisconsin) and Ojibwe tribes, and was raised by a non-Native family in Wausau, Wisconsin. "I grew up with some compassionate liberals who never tried to hide my identity and encouraged me to inquire about it," DeMain says. In the early 1970s, he made contact with the Oneida tribe, where he is enrolled. He has met his biological family. In 1986 he launched News From Indian Country, an independent newspaper that covers tribal politics, legal issues in Native and US courts, reservation crime, education and Indian art, with a circulation of 7,000 readers worldwide.

Mary Youngblood, Grammy award winning flutist, adopted and raised by a non-Native couple, opened her adoption at age 26.

Leo Her Many Horses, an Arapaho who lives in Wyoming, says the men's chicken dance starts with the story of a boy who was feeling badly because he didn't belong to any tribe. He sat outside the powwow and watched the prairie chickens for a bit before coming back into the pow wow, emulating their movement. At first, other dancers were appalled at this dance, but the elders said no, let him be, he represents the bird nation. \*(AP story, NFIC page 26, Aug. 20, 2007, American Indian dancers keeping it real, by Shauna Stephenson)

## ***From Called Home: The RoadMap (book 2) PREFACE***

**In my dream I'm on a mountainside with an elder who tells me to look at all the lights flickering as far as the eyes could see. He tells me, "...those are new souls coming, coming soon, and many will be adopted out. Some will be lost birds like you. Some will need help. No matter who raises them, we still dream in Indian..."**

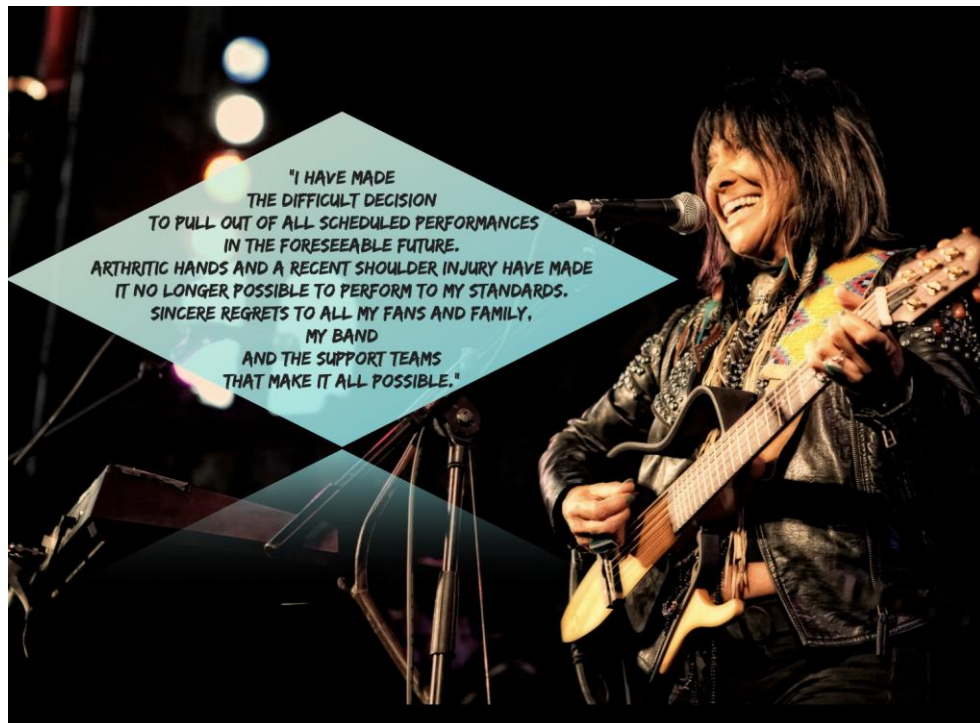
That dream stayed with me. No matter who adopts us, new parents will **never** erase our blood, ancestry, DNA... or our dreams... No matter how much I want to believe things have changed for the better in Indian Country and in our world, the reality is there is still an "adoption-land" waiting to scoop up more children and more children who need healthy moms and dads. This anthology *Called Home* and this entire book series will be their **roadmap**.

# THE BUFFY SCANDAL

**New Massachusetts law gives adopted people wider access to birth certificates**

**September 7, 2007** BOSTON, MA - Governor Deval Patrick signed a bill giving adopted people an easier time getting access to their birth certificates. Under the bill, adoptees 33 years or older will be able to get their birth certificates without a court order. The same applies for children seeking the birth certificates of parents who were adopted before July 14, 1974. Anyone younger than 33 will still need to seek a court order because lawmakers wanted to strike a balance between the privacy of people who gave up children for adoption and the rights of those children. Adopted people born Jan. 1, 2008, and after will have access to their birth certificate without a court order. Their adoptive parents will have the same access.

**2023: Buffy could be Jewish?** <https://www.msn.com/en-us/news/world/buffy-sainte-marie-may-not-be-native-but-she-could-be-jewish/ar-AA1kf9Gr>



RETIRED in 2023? Read her bio: <https://www.nihewan.org/founder> and <http://buffysainte-marie.com>

## ***We are still here. We still need help. We don't need Buffy.***

(2024) OK... Let's not beat a dead horse—by that I mean Buffy Sainte-Marie. She's 83 and not in the picture anymore, not in a sphere of influence anymore, not since the Indian Identity Police caught her in 2023. In fact, her singing, her power and her influence made her rich and world famous while she conned us, they said.

Why? For what? Riches, Fame?

That's Hollyweird, folks. She picked her own identity.

I thought she looked American Indian but of course I also thought that the Crying Indian in TV commercials was a Native American, but he was Italian, too. He conned us, too.

I would have defended her, like other adoptees I work with... I didn't question who she was. I took her at her word.

Over the years, I read that Buffy said her mom was part-Micmac from Maine, right? Ok, if that is true, then she could DNA swab with someone Micmac from Maine. If her mom had her as a result of an affair, then DNA testing would prove that, too. There is a lot we don't know.

There are several Native people hunting "fakes" today and causing quite a ruckus. I guess that is what they mean by Cancel Culture: Buffy (some call Bluffy) got caught "red handed" and cancelled.

I'm sure psychologists have a medical term for this, maybe calling it a "disorder"... Dr. Beverly Sainte-Marie/Buffy was careful and very vague with a story about being adopted—Buffy knows some people show great sympathy for adoptees in general. Also, many people **know** adoptees have fake documents and fake identities—none of this was our choice as babies/kids. Adoptees can't answer the most basic questions of who we are, or what happened—which made it perfect for Buffy to use it to her benefit.

With all her money and famous lawyers and connections, this whole issue could have been settled a long time ago. All our questions would be answered with paperwork Buffy claims she has. (By the way, there are several adoptees in Massachusetts that opened their adoptions using the T.R.Y. agency, some many years ago. MA law changed in 2007.)

She didn't want to open her adoption because (...drumroll...) she wasn't adopted?

That's what makes me really furious—how she's slapped a pretend-Indian label on "adoptees"—while there are thousands (millions) of us in North America hurting. Some adoptees know NOTHING about our identity and origins—by the design of adoption's genocidal erasure. We are given fake identities then hit a brick wall of closed birth records.

I took any mention of Buffy off the AMERICAN INDIAN ADOPTEES blog and in my earlier drafts of this book. I was in disbelief at first and waited awhile, then started reading what the CBC, Fifth Estate and others found out. I truly believed she was adopted. I GAVE HER THE BENEFIT OF THE DOUBT and believed her. Buffy is not the first (“adoptee”) to misrepresent their ancestry. (DNA tests with tribal relatives can fix that fast.)

If you want to see the documentation on Buffy: *CBC Investigation Says Buffy Sainte-Marie Has Falsely Claimed Her Native Identity*  
<https://www.hollywoodreporter.com/tv/tv-news/buffy-sainte-marie-investigation-1235630691/>

I was stunned by all the research into her adoption (fraud), and all the paperwork they found! That took time and money. Wow. **I wish I had those resources to help ADOPTEES I know!**

(Remember on the American Indian Adoptees blog I wrote about A Simple Piece of Paper and the OBC= original birth certificate. They apparently found Buffy’s OBC in Massachusetts.)

I didn’t like it at all when these “experts” said the adoptees who change their tribal status are highly suspicious—red flagged. That’s ridiculous. We search and add our information as we go, IF WE ARE ADOPTEES. These so-called experts don’t know “everything.”

And DNA is not reliable when it comes to “Native ancestry”... these DNA companies GUESS this stuff. It’s not accurate. (The adoption industry has completely created **BOGUS ANCESTRY** for millions of people!) Slavery and Native people living around the planet makes this DNA data a real scam.

Did Buffy profit off her ancestry? She **still** takes monetary donations for the Nihewan Foundation. [<https://nihewancanada.ca/>] Over many years, she’s created digital art, wrote and recorded music, sold albums, toured, and spent her own money on the Cradleboard Teaching Project website. [<http://cradleboard.org/main.html>]

All of Buffy’s money and influence could have really helped Native adoptees in the US and Canada. Maybe she did donate to causes. I don’t know.

With money we could create a Help Center with lawyers and genealogists, and a healing center... We could get an accurate record of how many adoptees were trafficked in the numerous Indian Adoption Projects and ARENA. I plan to do it myself. I call it THE COUNT 2024.

Remember... There are still adoptees struggling to find family, open their adoption records, solve the mystery, and rejoin their sovereign nations.

Remember... I help **all** adoptees, regardless of skin color and physical appearance—there is no such thing as “race”—the concept was invented to divide us.

Remember... MITAKUYE OYASIN—it means we are all related, all of us. Our ancestors married across borders and boundaries for millions of years.

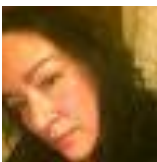
We are still here. We still need help. We don't need Buffy.

## ***BUFFY IS ADOPTED LATER AS AN ADULT***

**Jacqueline Keeler wrote in an opinion piece:**

Census records indicate there were about 400 people on the Piapot Reserve the year Buffy/Beverly was born. The number of young Cree women who died that year would have been low. Even if every young woman of childbearing age died in 1941, Sainte-Marie could have still investigated each case and met with the families. Certainly, she had the resources to do so. It seemed to me that she could have easily found a match in Saskatchewan with DNA testing.

**The Cree Piapot family adopted her in 1962 as an adult**, but Sainte-Marie's story was always that she was Cree by blood. Ntawnis Piapot, a member of the family who adopted her, described the adoption to the Canadian press as taking years “of getting to know each other and trusting each other and going to ceremony and getting her Indian name ... to finally look at her and be like, I acknowledge you as my daughter, you're officially part of our family.”



**@etherealone** I'm disgusted by her. I am indigenous. I was actually scooped from my home. I was sexually abused in my adopted family. I'm 50, in therapy, and fixing the broken parts of me. There she is with a perfectly normal family that she turns her back on to play a character in my culture of suffering and pain. And weaponizing sexual abuse claims to secure her fantasy life is equally disgusting and hurtful towards actual victims like myself. She should be stripped of everything she has taken from Canada. She didn't just fool indigenous people. She fooled everyone. Shame on her.  
(youtube comment)

***Buffy fights back?*** <https://www.hollywoodreporter.com/news/general-news/buffy-sainte-marie-cbc-investigation-ancestry-fabricated-evidence-1235676567/>



**Excerpt:** Buffy Sainte-Marie is addressing the claims made in CBC's *The Fifth Estate* that she has been fraudulently posing as a Native American over the course of her 60-year career.

Buffy stressed that she doesn't blame those members of her family but stated that she has evidence of her sexual abuse by her brother and no longer has an interest in providing discomfort for his family.

"The second is my 'birth certificate,'" she continued. "It was common for birth certificates of Indian children to be 'created' by Western governments after they were adopted or taken away from their families. So, it was quite shocking to me to hear a city clerk say she had 100% confidence in its authenticity."

Sainte-Marie said she has a different birth certificate than what was presented in the *Fifth Estate* episode explained that she has never known if the one she has is real but has used it because it's the only document she's ever had.

"I've heard from countless people with similar stories—who do not know where they are from and feel victimized by these allegations and one-sided reporting as I do," she said.

**I say stop, Buffy. You sound like a broken record: If you have evidence, get it out there and on the record.**

"...Disgraced? Yes. Confused? Could be. That's why our Italian Jewish Cultural Center of Calabria (IjCCC) encourages Ms. Sainte-Marie to consider claiming her rightful place in the minority kaleidoscope. Why? Given what we know about the Spanish Inquisition and its history, our staff can say with near certainty that Buffy's original Italian surname, Santamaria, is an invented converso surname that has verifiable Jewish roots. Names like **Santamaria** (meaning Holy Mary) along with other Italian surnames such as Cristiano (Christian man), Spiritosanto, (Holy Spirit), Di Dio ( Son of God) and even Aiutamicrosto (Help me Christ) were adopted by Jewish families to bamboozle Inquisition authorities into believing that the Jews they had persecuted and forced into Christian conversion had now become devoted to the Christian Church." —*Rabbi Barbara Aiello is the first woman and first non-orthodox rabbi in Italy.*

***THIS is BUFFY's business: NIHEWAN FOUNDATION (based in Hollywood.) 9595 Wilshire Blvd. Suite 102, Beverly Hills, CA 90212 (Buffy has a residence in Hawaii)***

**The work of the Nihewan Foundation is supported by the W.K. Kellogg Foundation, the Ford Foundation, the St. Paul Companies Foundation, Toyota U.S.A. Foundation, the Herb Alpert Foundation, the Lyn and Norman Lear Family Foundation, the Fund of the Four Directions, the Ben & Jerry's Foundation, and donors like you. (She's still earning money.)**



## Hollywood Flashback: Buffy Sainte-Marie Was Oscar's First Indigenous Winner

"Up Where We Belong," from *An Officer and a Gentleman*, may now be a wedding standard, but back in early 1982 it was just a gorgeous tune floating through the mind of Canadian-American singer-songwriter Buffy Sainte-Marie. "I wrote the melody at m...

BY SETH ABRAMOVITCH

JUN 02, 2023

The CBC also adds that the family believes that the singer adopted the pretense of a Native heritage as a form of publicity stunt to further her music career and gain fame and prestige.

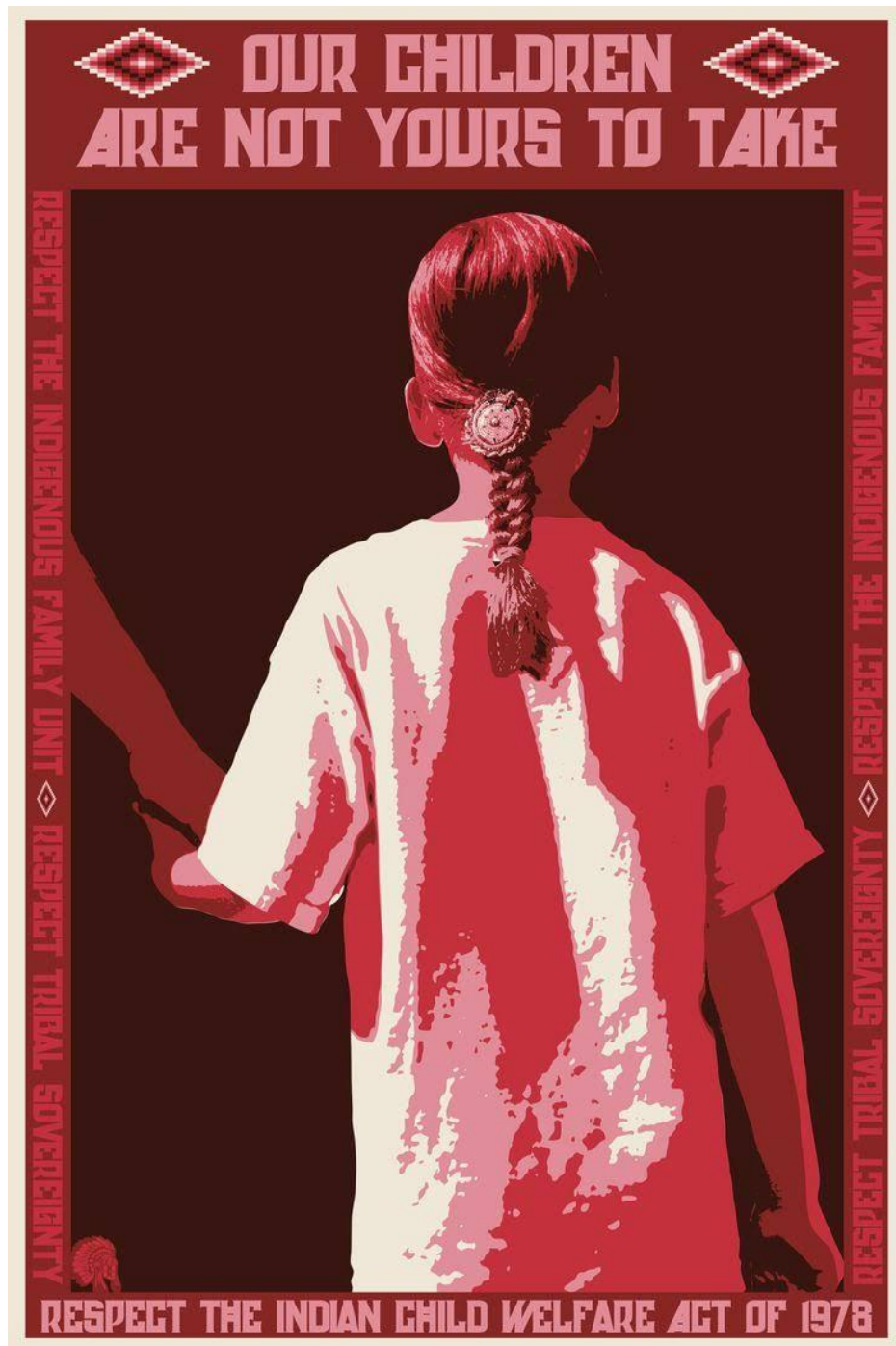
**W**hy do they do it? Indigenous impersonation is not an accident. People do it to get something they want—to stop Indigenous people from closing a land claim, to access hunting and fishing rights, or to gain access to jobs. And the payoff is well worth it. Imposters in the academy gain six-figure jobs, prestige, grants and tenure in exchange for a few lies. This kind of impersonation can only be carried out by those with immense privilege. It takes a person with enough knowledge of the gaps in the system to exploit them. It is also another colonial act. If colonialism has not eradicated Indigenous people by starvation, residential schools, the reserve system, taking their lands and languages, scooping their children, and doing everything to assimilate Indigenous peoples, then the final act is to become them. It's a perverse kind of reverse assimilation.

<https://www.theglobeandmail.com/opinion/article-there-is-nothing-innocent-about-the-false-presumption-of-indigenous/>



**My first powwow, I think I am 12. At LCO, Wisconsin. Cover photo on my memoir: *One Small Sacrifice*. (Family photo: Joe, Edie, and Trace.)**

## CHAPTER FIVE



## ***Stockholm Syndrome?***

“...I’ve been thinking about this concept for a long time. Adopters, when it comes right down to it, count on Stockholm Syndrome. Children who don’t succumb are labelled RAD. Whenever I encounter an infertile woman so desperate to be a mother that she’ll bring home a stranger’s baby and force it to live in her fantasy, I always secretly wonder what she would do if she were single and desperate to be married. Would she drag some strange man home and force him to watch the *Notebook* and cuddle? And if she did, would society think it was beautiful and precious? Or would they think she was delusional and dangerous? Rhetorical question, of course. But why? Why is what is clearly a crime between adults viewed in such an overwhelmingly positive way when one of the parties is a child?”  
—Renee Musgrove

This comment by Renee has been in my head for YEARS and I finally did research on Stockholm Syndrome!

What was legally thrust upon us as adoptees is an illusion/fantasy, right? From babyhood, we are supposed to pretend these are **our** only parents—years pass and if they raised us, they ARE our parents. They are the only people we know that intimately so we call them mom and dad. We don’t know anything else. Of course, years pass...

Then one day you wake up and think, “What about my own ancestry, what about my medical history?” and you start to feel despondent since you can’t ask your “parents” since you found out they get upset when you ask about your identity (“We chose you, you’re ours”...) —and even if you do ask, too often they know absolutely nothing. Why is that?

Eventually you realize that you are really not “their” child. You’re not related in any physical sense or biology. Then the adoptee realizes and finds out quickly enough that lawmakers (and your adoptive parents) are on the side of secrecy—that they don’t want you to know who you are and they DEMAND privacy for the mother who created you. REALLY?

I wrote about the ADOPTION EXPERIMENT and then my friend (and adoptee) Cully Ray did a guest post about Stockholm Syndrome: which is when you are abducted and start to identify with your captors.

**Cully wrote:**

As do Stockholm Syndrome victims, these adoptees have great difficulty identifying and expressing their feelings, tragically some are unable to go on with their lives.

Some of the effects that are seen in adoptees and foster children who are objectified by their adoptive parents, foster care givers, and/or communities and peers are:

- \* Denial of actions by the adoptive parents or foster caregivers that make the child feel inadequate or physically hurt.**
- \* Co-dependency**
- \* Substance abuse**
- \* Minimizing their feelings—self-sacrifice**
- \* Disassociation with the idea of natural family or parent-child relationships**
- \* Failure to make realistic relationships in both personal and professional life**
- \* Internalizing—blame and guilt for things they have/had no control over**
- \* Over achieving—fear of not being “good enough”**
- \* Anger/Rage/Overwhelming depression often triggered by birthdays or celebrations**
- \* Suicide**

No matter how much I write and think about this—we come back to the lawmakers still demanding sealed adoptions and secrecy again and again. What about you? Do you think they are delusional?

### ***ADDICTION TO A THOUGHT PATTERN***

There was a workshop in Vermont recently that taught about a person's destructive emotions. These emotions are thought of as an “auto-immune” disease of the mind. Tibetan Buddhists, much like the Navajo, call them “obscuring emotions” because they cloud the healthy, luminous quality of the natural mind. The intensity of these emotions will arise as if in response to a survival threat, but it is actually an addiction to a thought pattern. Through the use of mental antidotes, what I call rewiring the brain, it is possible to train the mind out of suffering. For centuries, medicine people have studied the true nature of the mind and body. If you understand Buddhist teachings, neuroscience, and Native American medicine, each is more alike than different.

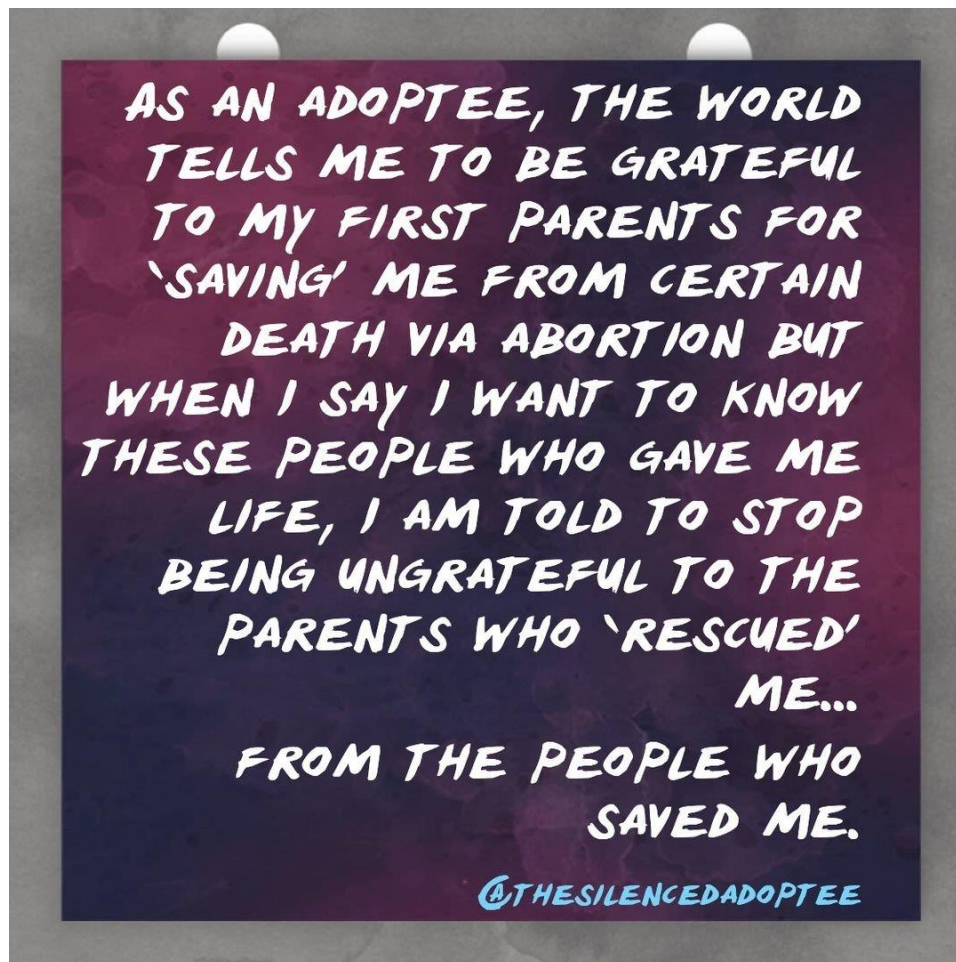
## ***Guatemala not OPEN to adoptions by US citizens***

September 2006—**UPDATE:** Cox News Service reported that the U.S. State Dept., in its strongest language yet, is warning Americans **not** to adopt children from Guatemala, a Central American nation that has become the second-largest provider of babies for adoption into the U.S.

“We cannot recommend adoption from Guatemala at this time,” the agency said. “There are serious problems with the adoption process in Guatemala, which does not protect all children, birth mothers or prospective adoptive parents.”

The department stopped short of a threatened shutdown but said it would scrutinize adoption cases “more closely.”

In 2005, U.S. parents adopted 4,135 Guatemalan children.





Adoptees need to take this test...

## THE ACES TEST

Take the test below to find out your ACEs score.

For each "Yes" answer, score one point. As your ACE score increases, so does the risk of disease and social and emotional problems.

An ACE score of 3 or more is considered high.

1. Before you were 18, did a parent or other adult in the household often or very often swear at you, insult you, put you down, or humiliate you, or act in a way that made you afraid that you might be physically hurt?
2. Before you were 18, did a parent or other adult in the household often or very often push, grab, slap, or throw something at you, or ever hit you so hard that you had marks or were injured?
3. Before you were 18, did an adult or person at least 5 years older than you ever touch or fondle you or have you touch their body in a sexual way, or attempt or actually have oral, anal, or vaginal intercourse with you?
4. Before you were 18, did you often or very often feel that no one in your family loved you or thought you were important or special, or your family didn't look out for each other, feel close to each other or support each other?
5. Before you were 18, did you often or very often feel that you didn't have enough to eat, had to wear dirty clothes and had no one to protect you, or were your parents were too drunk or high to take care of you or take you to the doctor if you needed it?
6. Before you were 18, were your parents ever separated or divorced?
7. Before you were 18, was a parent often or very often pushed, grabbed, slapped, or had something thrown at him/her, or sometimes, often, or very often kicked, bitten, hit with a fist, or hit with something hard, or ever repeatedly hit over at least a few minutes or threatened with a gun or knife by a domestic partner?
8. Before you were 18, did you live with anyone who was a problem drinker or alcoholic, or who used street drugs?
9. Before you were 18, was a household member depressed or mentally ill, or did a household member attempt suicide?
10. Before you were 18, did a household member go to prison?

Need to talk? If you need immediate help, call COPES at 918-744-4800.

Or call 211 for referrals to many social service agencies.

## ***ACE STUDY: Childhood stress becomes adult problem***

*(Yes, I aced that test! 4 or more! Oh, no.)*

On April 26, 2007, I went to hear a talk given by Dr. Robert Anda, co-author of the Adverse Childhood Experiences (ACE) study. Anda is a senior consultant to the Center for Disease Control (CDC). Essentially CDC scientists have made a connection between human behaviors like substance abuse and physical inactivity to causes of death or disability from chronic disease. The ACE study and its rating system connect a child's early maltreatment (abuse, neglect, etc.) to their adult health.

"As the cumulative (childhood stress) score goes up, so does the enormous array of problems of human behavior and disease—which now makes sense, given what we know about the effects of stress on a developing child," Dr. Anda said.

"Someone with an ACE score of 4 was found to be nearly four times as likely to get chronic obstructive pulmonary disease as persons with a score of 0. An adult with an ACE score over 4 was found to be 4½ times more likely to be clinically depressed and 12 times more likely to have attempted suicide—and that more than two-thirds of attempted suicides were attributable to adverse childhood experiences. A male child with an ACE score of 6 was found to be 46 times more likely to later use intravenous drugs.

"I was completely surprised at the strength of the relationship ... to so many things," Anda said. "When the data came in, I was completely stunned."

The ACE group studied 17,000 adult Kaiser Permanente members from 1995 to 1997, and asked them about childhood memories of psychological, physical or sexual abuse; violence against the mother; or living with household members who were substance abusers, mentally ill or suicidal, or imprisoned. Parental separation or divorce is also included as a stress.

Troubling or risky behaviors, seen as public health problems, appear to be coping mechanisms for adults who had these adverse experiences as kids. For example nicotine may be helping clinically depressed people lower anxiety and better concentrate, and child sex-abuse victims sometimes begin overeating and may rapidly become obese—presumably as an unconscious defense against further abuse—and can set up a serious potential health crisis in later life. Anda believes that stress on the developing brain chemistry in babies and children may lead to risky coping behaviors as adults.

The study, the first phase of which was published in 1998, found a correlation to cigarette smoking, obesity, physical inactivity, alcoholism, drug abuse, depression, suicide attempts, sexual promiscuity and sexually transmitted diseases. People with higher scores have heart disease, cancer, stroke, diabetes, skeletal fractures or liver disease as adults.

ACE co-author, Dr. Vincent Felitti, wrote, "One does not 'just get over' some things, not even 50 years later. The findings are important medically, socially and economically: They provide remarkable insight into how we become what we are as individuals and as a nation. The ACE Study reveals a powerful relation between our emotional experiences as children and our adult emotional health, physical health, and major causes of mortality in the United States."

Neuroscience research has shown that childhood abuse, neglect and trauma does impact brain development, Anda explained, and that, in turn, creates a potential lifetime of vulnerabilities, by affecting learning and the ability to regulate emotions and form healthy relationships with other people. So childhood stresses could be compounded by later stresses, which in turn may exacerbate health and social problems, he said.

"It's very dramatic," Anda says of the findings of the more than 40 studies. "I didn't know what to expect when we designed it. I'd never seen anything like it in any health studies before."

A decade after it was first done, the ACE study remains "a new frontier," Anda said. "These issues have been studied for decades, but ACE puts it in a broader perspective, so now we see broader impacts on our culture. And it's stimulating a lot of people who say, 'How do we use this information?' I think it's one of most important emerging health and social issues that we're going to grapple with over the next 10 to 20 years."

While it may take years for the medical establishment to incorporate healing or preventative measures into their protocols, parents and other adults can put it to work now, however.

"The general public should know that children, no matter what the age, are vulnerable to stress," Anda says. "It's literally bad for the way they develop." He suggests adults examine their own childhood experiences to recall their own emotional injuries. "You are likely to transmit those to your kids unless you take a look at those," he said. "You may have the opportunity to break that cycle in the way that the pace of science can't."

Though Anda didn't mention adoptees or their stress, but it's long overdue that science catches up or links childhood trauma to an epidemic of mental (emotional) illness that has been raging in America for a century.

Read the ACE study: [www.cdc.gov/mccdphp/acewww.acestudy.org](http://www.cdc.gov/mccdphp/acewww.acestudy.org)



## PRIVACY

### ***Adoptive Parents need to stop blogging about their adoptees***

I wrote on the LOST DAUGHTERS BLOG and the American Indian Adoptees website: **Adoptive Parents need to stop blogging about their adoptees.** At a 2002 MIT international adoption conference in Boston, I heard it loud and clear. This was a looming hot issue concerning "privacy" for minor adoptees. I'm sure many adoptive parents (APs) had not considered the ramifications of blogging (and writing books, making YouTube videos, making money) about their children's lives, especially when these adoptees are still minors. The dangers of sharing on social media and blogs are REAL yet being ignored. APs are, in my opinion, in essence creating an "unsafe environment" for their child.

A toddler cannot consent to having his or her life experiences documented on public spaces. (I predict someday soon some clever lawyer will take this on and attempt to sue an adoptive parent for publicizing and publishing an adoptee's early private experiences, albeit from the APs perspective.) (There might already be

stalking and kidnappings due to the increased use of social media. You can find anyone with the click of a mouse.) (There was already one lawyer in CA suing adoption agencies for damaged goods—when an adoptee is ungrateful or not what the APs expected. This is what lawyers do!)

**If someone must blog, then private password-protected blogs, shared between family members, is the only way to protect any child. Parenting blogs are one thing; blogging about the children you adopt is another.**

Many adoptees have told me and related on social media, much needs to be changed about “adoption”—including an understanding of birth trauma, anxiety and stress disorders in adoptees.

My goal as a writer/adoption author/adoptee is to advocate for adoptees too young to advocate for themselves. I will do whatever it takes to make this issue understood from the adoptee perspective. (*Add to this I taught blogging and a course on social media.*)

In my foster care training in Oregon back in the 1990s, there was no mention of protecting a minor child’s privacy but people were not blogging and tweeting and Facebooking back then! Yet there was plenty to read about *confidentiality* for birth-moms—if they chose not to tell anyone and gave a baby up for adoption—adoption agencies like Catholic Charities assured them no one would ever have to find out. The child (an adoptee like me) would have a new identity and the records were sealed permanently.

**Much of what we read is/was created by the billion dollar adoption industry so it’s their sale pitch, aka propaganda for adoptive parents (APs) and potential APs.**

I am old enough now to advocate for those adoptees that can’t. And I will.

If I run into APs and lawyers who get upset with me (or my blog) for voicing my opinion, get in line.

## ***REHOMED: The untold HORROR story***

Returning your adopted child? WHAT the \_\_\_?

Across America, people still prefer to adopt babies or very young children. Adopters might hope to mold “orphans” into something they want, using love. Yet

we know love doesn't cure it—not mental illness. Love can't erase genetics or ancestral memory.

**An even more complicated reality exists, a much bigger untold story.**

What we rarely hear about are when adoptive parents notice the signs of a mental disorder, despair or disease in their adopted child, then retreat, back away. Apparently some adopters were so disgusted and disappointed they **return** their adoptee to the state or the agency. Some adopters hire lawyers when we're found to be defective. One couple in California sued the state for furnishing such a defective child. (Being un-adopted is even more traumatic, no doubt). (I'm sure older children waiting to be adopted are afraid of showing their true feelings and are terrified of this potential outcome.)

Abandoned again? Yes, this happens far more than we realize...One mother in Texas blogged openly about her experience adopting a little girl from a Russian orphanage in 2005-2006. (Both shall remain anonymous.)

How generous it was for her to open her heart and home to an orphan, we read. How expensive these international adoptions are, we read. When the child showed signs of distress and disrupted her home and biological children, we read her "Russian" child was "unadopted," sent away to someone who could deal with her problems in Wisconsin.

This Texan had her illusions dashed about "saving this baby" and apparently had no idea about orphan trauma, though she read "everything" about raising children. Day after day, she blogged her difficulties—then once the girl "P" was gone, **the blogging stopped**. Apparently she went back to raising her biological sons.

This is an excerpt from her blog:

*"I think being more informed about the probable emotional expectation possibilities for these children would have been all it took for me to know international adoption was not for us. So many professionals have NOW told me... despite any care she receives she will quite probably never be like your other children. The affects of institutional care on a baby is many times lifelong and you can never expect them to be like your other children. Why didn't they tell me this BEFORE we adopted? I was searching for the kind of relationship I have with my boys, the kind my mom and I have. If I had known I could never even expect this child to feel close to me or identify with me, I feel I certainly would have never adopted.*

*So, truth to be known—we should never have adopted any institutionalized child!*



*My personal experience goes on to be complicated by a truly adored referral that we lost before we got to travel and perhaps, did not allow ourselves to grieve enough for. We traveled to meet a child who we found obviously had a major neurological problems and we had to turn down—in this country (this was traumatic and extremely hard to get through as well).*

*Then the ridiculous circumstance of getting to spend one day with “P” before we made our decision and flew home to await our second trip.*

*This was surely not the best way to decide on such a huge factor in your life yet we did. In order to adopt internationally YOU HAVE TO make rash decisions based on pictures and sketchy information. You have to give it to God and pray you are doing right. Didn't you at some point too?*

*Due to flight change unavailability, expenses, red tape, time factors, children waiting for us at home, orphanage visiting rules, and emotional upset, we made decisions we SHOULD NOT HAVE MADE. I DO accept responsibility for making a decision with all those factors in place but also point back to Russia's laws on adoption and all the problematic Russian ways and secretiveness that are SO not helpful to the futures of these children or the people trying to make the best decisions for bringing them home into new families.*

*As a mother I tried to base my decisions on emotional intuitiveness and gut feelings. In retrospect a more logical approach and lots of caution would have been more productive. I needed to feel right... but I mostly felt confused, afraid, lost.*

*Then there was the “twinning.” Bringing home a child who was so close in age to my biological son was a HUGE folly. Again, this is mostly our fault of course. We, being bullet proof and invincible, thought we could make this work. We thought we would have it rough for a while but would pull through and live happily ever after. NOT SO. Throwing this on top of the attachment issues was just too much. We never even thought about our bio sons mental health... sure there would be some normal sibling rivalry, but what manifested was so magnified to the norm that we were shocked and scared out of our minds at the long term effects this would have on EVERYONE! Neither he, nor “P” could get the emotional support they needed because it was just too much for one Mom to be able to do. It was unfair and unhealthy for both children and “P” needed focus and diligent emotional support FULL TIME in light of her issues.*

*Upon bringing “P” home, the problems continued as we found a huge deficit in the help and support we needed in our area. We found all the help we thought we had behind us turned into incompetent therapists not versed in RAD and doctors with little or no experience with post adoption issues, money-hungry therapists, and a lack of coverage for the*

issues “P” had from our insurance company, then perhaps the most damaging... we found RAD.

*So, obviously I have no crystal ball here but I think these bits of information, truths, and circumstantial situations and bad and hasty decisions might have created extra issues and a much different outcome for us.... They say hindsight is 20/20 but I am still putting the pieces together here. Here are some things I do believe hindered our success but perhaps there is far more I have not realized.... First, gain more perspective and educate yourselves. There is a list of disruption sites that may help many people to understand, avoid, and support this process when it is necessary. There are many common factors in an adoption that end people up in disruption. These factors should be on a neon sign at every agency!!!!”*

“P” was rehomed—abandoned. That whole blog and this situation made me sick to my stomach.

## **ABOLISH ADOPTION NOW**

It makes sense that America’s adoption professionals don’t disclose an adoptee’s emotional trauma or RAD. But if they did, they’d be out of a job. Do you ever think about how many people WORK IN THIS INDUSTRY? What a job—half a million foster kids are waiting to be adopted in America. Foster care is not considered abuse, because something is being done to the child, for the child.

Carol Anderson, a member of Concerned United Birthparents (CUB) wrote, “Sometimes foster kids and adopted children are abused, not by their birthparents, but by foster parents or adoptive parents.” When neglect happens to a child, when social services or police intervene, when birthparents lose custody—this makes banner headlines and breaking news. Families are more reluctant to adopt older children for this very reason—damaged children. Foster care isn’t easy either. Not when you read some children abuse themselves, other children, or animals. Sometimes young adoptees and foster kids will have a baby just to prove that they won’t ever abandon their child, like their mother or father did to them.

## **CONCERNED UNITED BIRTHPARENTS (CUB)**

Clearly, it’s impossible for a baby to live without a mother, or at least one nurturing parent. Mother bears give their cubs a year or so to grow and adapt. Human babies are essentially helpless; a child needs protection from inherent dangers everywhere, like bear cubs. Babies can’t go out and get things on their own. We need to learn words and behaviors to communicate. We experience feelings and

develop responses and attachments to other humans. We make a connection to other people.

It's obvious we thrive when we are loved. In my foster care training, they said foster care and adopted children actually have a growth spurt physically, once they adjust and adapt, once they are placed with a family.



Very important information on adoption history is from CUB, which stands for Concerned United Birthparents. More inspiring information is available on their website. The CUB logo depicts a mother bear and her cub, symbol of both power and nurturance.

Founded in Massachusetts in 1976, Concerned United Birthparents (CUB) is currently headquartered in Encinitas, California, with 10 chapters and over 400 members around the United States. Its original mission was "to provide support for birthparents who have relinquished a child to adoption; to provide resources to help prevent unnecessary family separations; to educate the public about the life-long impact on all who are touched by adoption; and to advocate for fair and ethical adoption laws, policies, and practices." A 2003 revision of this statement formally extends CUB's supportive mantle to cover "all family members separated by adoption" rather than birth parents alone. Source: [www.darkwing.uoregon.edu/~adoption/people/CUB.htm](http://www.darkwing.uoregon.edu/~adoption/people/CUB.htm)

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On this day

**12 years ago**



**Colleen Dodge**



Sep 23, 2010 · 👥

Native Author: Trace DeMeyer speaking @  
COLLEGE OF MENOMINEE NATION  
Tuesday Sept. 28, 12 noon, High School @  
10am

My friend Colleen (an adoptee) organized this visit for me on her rez. We have been friends since the first Wiping The Tears ceremony.

## **EGG ORPHANS?**

With advanced technology, implanting donor eggs has skyrocketed in the past 10 years. Now a woman can receive two embryos created with donated eggs and have a 75 to 80 percent chance of getting pregnant the first time around. Every day there are advertisements wanting women to donate their eggs. Recruiting donors has increased along with egg-donor payments. The Society for Assisted Reproductive Technology estimates 9,000 donor-egg children were born in the United States in 2005, and each year those numbers rise steadily. Egg donors are paid on average \$4,500, but some clinics routinely pay up to \$10,000 for repeat donors. In the case of “exceptional” donors with desired ethnic, scholastic and physical characteristics, agencies pay much, much more.

Wendy Kramer, a Colorado mother, began Donor Sibling Registry in 2000 to help donor-conceived half-siblings connect with one another and their sperm or egg donors. “To these kids, it’s one half of their genetic ancestry. It’s half of who they are. Just because you feel one way, it doesn’t mean your kid is going to think the same way.”

Katrina Clark, an 18-year-old college student, wrote about her search for her sperm-donor “father” in the *Washington Post*, “We offspring are recognizing a right stripped from us at birth—the right to know who both our parents are. And we’re ready to reclaim it.”

In many cases, finding half-siblings is part of the deal with donor searches. Most offspring of donor **eggs** are still too young, under age 10, to be on the hunt. But no one expects them to be any different than the offspring of donor **sperm**, or, for that matter, **adoptees**.

## **REMOVALS**

Affected tribes, already grappling with years of poverty and oppression, could not defeat the “removal” movement (read below). Removing people from reservation rolls was a devious clever move by the federal government, eliminating the need to **pay** those removed Indians. In 2024 you must be a **card-carrying** Indian to be eligible for federal treaty promises.

One of my favorite memoirs is *John Fire Lane Deer, Seeker of Visions*. John describes the life and death situation for Indian people in ways I cannot forget.

To use Lame Deer's hypothesis, let's imagine it's 2024 in our richly diverse America that the Chinese come in conquest and they take over America. We cannot understand them but eventually it's explained that we can only speak Chinese. Our way of praying is wrong and our God is wrong, so that must be changed. Families are separated. You're killed if you fight back or put in prison if you don't adhere and adapt. Our government is overthrown. New laws are enacted. Children are taken away to learn this new culture and way of life. Our diet is changed and food is served in rice bowls. Our clothing is burned and hair cut off. Ceremonies are illegal and banned.

Now...change the word Chinese to Christian. This is what happened to THE PEOPLE on this continent, north to south, east to west. (It could happen again. Always look for a pattern.)

## ***Indian Removal Act of 1830***

### ***AMERICAN INDIANS AS A DISEMPOWERED GROUP***

***By Daniel C. Maguire***

Depersonalizing prejudice is always genocidal in intent. That intent is often impeded but in the case of the American Indian it was vigorously acted out. White settlers, from the time of their arrival on this continent, began encroaching on Indian rights. As the nation grew and became expansive in spirit and in policy, the Indians were brutally removed from their historic territories. With all the rhetoric about the Indians being a nation within a nation, they were never treated that way. Justice Marshall was closer to honesty when he wrote in 1831: "[The Indians] are in a state of pupillage. Their relation to the United States resembles that of a ward to his guardian." The "guardian," of course, was anything but benign.

With the dawning of the nineteenth century the image of the Indian became more and more that of the savage. They were seen in the popular mythology as cruel practitioners of "pre-Christian" or bloody rites and in general an obstacle to white America's "manifest destiny" to evangelize the continent and eventually the world with its brand of civilization. Inasmuch as the Indians were different and thus an obstacle to that destiny, the official policy became "removal." That policy was carried out.

The Indian Removal Act of 1830 authorized the President to negotiate "treaties" with the Indians to the end of getting them all west of the Mississippi. Good faith on

the part of the whites was in small supply in these dealings. There was no respect for the “savages” such as would undergird a genuine treaty. And when the Indians refused to negotiate about their removal, as did the Cherokees and the Seminoles, the army “effected their removal.”

Manifest Destiny, of course, could not be stopped by a river, and so even the lands to which the Indians were consigned in the West were engulfed. By 1887 the entire Indian land base west of the Mississippi had shrunk to under 140 million acres. By 1934 they were down to 48 million acres—almost half of that barren and unusable. By as early as the middle of the nineteenth century, the Indian population had been reduced to one third of its size in colonial times. Even peaceful tribes which had gone so far as to adopt Christianity and the economic folkways of the white Americans were slaughtered or sent on the “trail of tears” to the West.

The treatment of the Indian as *subpersonal* and thus negligible continues. As an Indian woman in Mankato, Minnesota, said in a recent interview, the white men “may have wanted to save us, but they have destroyed us ... there have been three suicides on our reservation during the last two weeks. We have been beaten down too many times. Many of us have no self-esteem.”

The suicide rate of Indians is double that of the general population. Unemployment runs at 45 percent as opposed to six percent for the white population. Four times as many Indians as whites live in overcrowded housing by the standards of the general population. Two thirds of rural Indian homes do not have water. Only 18 percent entered college, as against 50 percent for white Americans. Median family income for 1971 was \$4,000.

Even this short account of the Indian plight shows that they fulfill the first two criteria for preferential affirmative action. The prejudice against them is radical, depersonalizing, in-cultured, in-systemed, and lethal. Voluntary alternatives offer no hope in a nation that perpetrated genocide. As to visibility, Indians have been considered Caucasian and thus can assimilate if they so choose in a way that has not been open to blacks. However, they do meet the criterion of visibility since they may be distinctive by reason of their names and appearance, and are often rendered identifiable by the educational deprivations they have suffered as well as by the special difficulties they have in adapting to urban culture.

Since the Indian unemployment and educational problems are worse than those of blacks—not to mention the historic genocidal policies inflicted on them—why not list the Indians as the paradigmatic recipients of affirmative action? One should



readily concede the tragic incomparability of many of the statistics of the Indian plight.

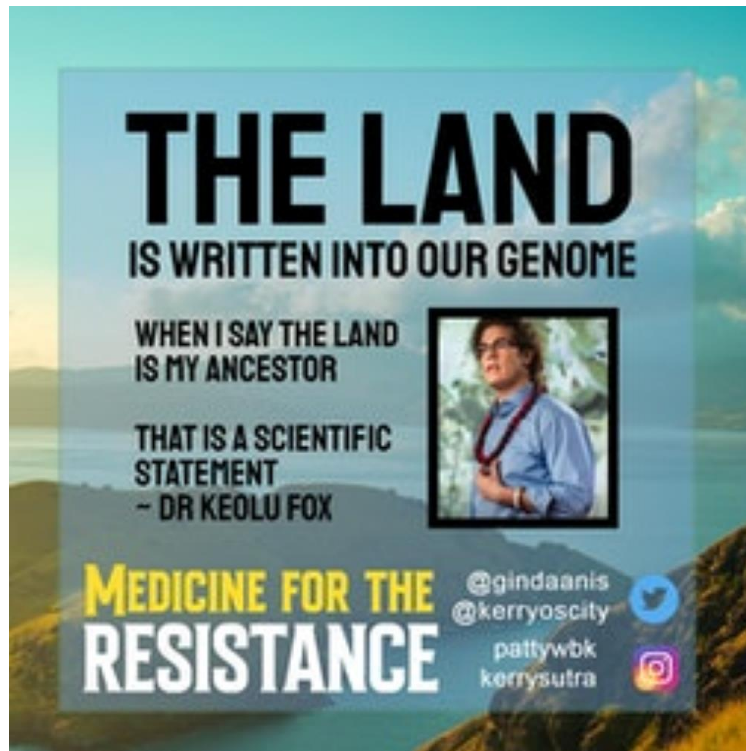
The Indian problem, however, is unique and not paradigmatic because of the strong Indian desire for separation from the main national society. Also, Indians who did wish to integrate into the white society would meet less resistance than blacks. Symbolic of this is the fact that intermarriage with whites is more possible for Indians than it has been for blacks. Assimilation, if desired, is more feasible for Indians. Again, the Indian problem is different from that of any other group because of the strong Indian desire to separate from white society, to hold onto their land bases, and to maintain tribal self-rule. In the past two decades Congress and the courts have been tilting to the position that the American Constitution does not apply to Indian reservations. In general, reservation Indians seem to have approved such decisions.

Therefore, though blacks may be seen as the prime claimants among those groups seeking integration in the society, the special tragedy of the Indian should not be missed. The total Indian population in the 1970 census was only 792,730. It is an enduring scandal that the needs of this diminished group could still meet with cold neglect. In fact, worse than neglect, there are bills afloat in Congress to further strip the Indians. These bills would reduce Indian control over their reservations, restrict tribal rights to waters flowing through their reservations, and take away fishing rights granted by nineteenth-century treaties. Such bills are given little chance of passage, but their appearance, plus the continuing pattern of neglect, testify that the savage in this tragic story is still the white man.

*EXCERPT: From Daniel C. Maguire's book: A New American Justice: Ending the White Male Monopolies, Doubleday; First Edition (January 1, 1980)*

#### VIDEO: FORCED STERILIZATIONS

<https://youtube.com/shorts/wTI8gwVlazo?feature=shared>



### *Definition of American Indian Territories:*

Congressional acts, administrative acts, and executive orders have created additional Indian **reservations**. Approximately 275 Indian land areas in the United States are administered as Indian reservations. The local governing authority on the reservation is the tribal government (federal agencies may use more specific definitions). A broader category, American Indian Areas, include reservations plus a number of other designated federal and state lands, such as off-reservations trust lands, Oklahoma tribal statistical areas, state reservations, and state designated American Indian statistical areas.

## **MODERN SOLUTIONS**

### ***The SOS Children's Village***

Across the oceans, there are safe(r) alternatives to adoption.

There is a very unusual and successful program for orphans across the globe, called Kinderdorf SOS Children's Villages, developed by Hermann Gmeiner, an Austrian. He laid the foundation stone for the first Village in the small Tyrolean

town of Imst in 1949. Shocked at the plight of so many children left orphaned and homeless after the WWII, Gmeiner pioneered a family approach to childcare based on four principles:

**The Mother: Each child has a caring parent**

The most important person for the children's personal development on the road to self-reliance is their SOS mother. She builds an emotional bond with each child entrusted to her care and provides the security they need. She is a child care professional and recognizes and respects each child's family background, cultural roots and religion.

**Brothers and sisters: Family ties are built**

Girls and boys of different ages live together as brothers and sisters. Siblings are not separated when they arrive at the village and live together in the same SOS family. These children, together with their SOS mother, build emotional ties that last a lifetime.

**The House: Each family creates its own home**

The house is the family's home, with its own unique feeling, rhythm and routine. Under its roof, children enjoy a real sense of security and belonging. Children grow and learn together, sharing responsibilities and the joys and sorrows of daily life.

**The Village: The SOS family is part of the community**

The SOS Children's Village is an integral part of the community in its location, design and every other aspect. Within this supportive environment children learn to trust and believe in others and themselves.

## ***Villages of Peace***

The basis of community life in an SOS Children's Village is peaceful co-existence beyond all distinctions of ethnic, cultural or religious affiliation. In many cases SOS Villages are veritable melting pots for different ethnic groups and creeds and backgrounds: from the blacks and whites in South Africa or the Tamils and Singhalese in Sri Lanka, to the Serbs and Croats in Bosnia and Herzegovina or the Hutus and Tutsis in Rwanda.

In every family house, tolerance and solidarity are followed in everyday life. The peaceful village becomes a model for the neighborhood. "A child who knows peace today will be in a position to bring peace to others tomorrow," has a "multiplier effect for good," learned in their education at the Villages.

Villages also provides active neighborhood assistance, and a whole range of

support facilities: kindergartens, schools, vocational training centers, counseling centers and clinics, mostly targeted at the needs of the young people and families living in the vicinity of the SOS Children's Village. In this way Villages help to improve the situation of what is often a large impoverished **poor** part of the local population.

The goal of each Village is to prepare and equip the children for an independent future. With Third World poverty removed from the equation, each child receives education and training according to his or her needs, so that when the time comes to leave, they are able to stand on their own and achieve the goals of self-reliance, financial independence and social integration. They know who they are and why they are there. Truth is not withheld.

Four to ten boys and girls of different ages live together with their SOS mother (dedicated and paid a full-time salary) in a family house, and eight to fifteen SOS Children's Village families form a village community. It is the same idea the tribes used before they were colonized, before "the reservation (system)." The SOS model works very well. It should serve as a model program for all countries and all orphans. Chicago was chosen the first site in the U.S.A.

GOOD NEWS! Tribes have built villages now:  
<https://blog.americanindianadoptees.com/search?q=SOS+Village>

## **It Takes a Village: Foster Program Is a New Model of Care for Indigenous Children**

By **Arielle Zionts** February 14, 2023

LA PLANT, South Dakota—Past a gravel road lined with old white wooden buildings is a new, 8-acre village dotted with colorful houses, tepees, and a sweat lodge.

The Simply Smiles Children's Village, in this small town on the Cheyenne River Reservation, is home to a program aimed at improving outcomes and reducing trauma for Indigenous foster children.

All foster programs seek to safely reunite children with their families. The Children's Village goes further.

"We want to make Lakota citizens of the world," said Colt Combellick, who oversees mental health programs at the village. "If we can help them relearn their

culture and their heritage and connect them to the resources that they need to thrive moving forward, we're going to try to make that happen."

The program is an example of the growing nationwide effort to improve services for Indigenous children, after generations were routinely traumatized by being separated from their families and cultures. While the Indian boarding school era is over, and improvements have been made to child welfare systems, Indigenous families remain overrepresented in the foster care system.

Simply Smiles, a nonprofit organization, aims to improve Indigenous foster care by keeping children in their tribal community instead of placing them in foster families away from the reservation. It has hired trained professionals whose full-time job is to care for children in a village setting that provides cultural programming and mental health services.

"We actually have research that shows that kids who have stronger cultural identity have better child well-being outcomes" such as succeeding in school and avoiding drugs, said Angelique Day, an associate professor at the University of Washington and an expert on Indigenous child welfare.

Day, who is not affiliated with Simply Smiles, said she's excited by any innovative program aimed at improving child welfare in tribal communities if it provides adequate training so foster parents can support the children and avoid turnover. She said it's also important for organizations to arrange for independent evaluation of kids' progress after leaving foster programs.

It's too early to say whether Simply Smiles will succeed in its goals, but the Children's Village has the support of the leaders of the Cheyenne River Sioux Tribe and has attracted interest and visits from officials representing Indigenous nations across the country. <https://blog.americanindianadoptees.com/2023/03/it-takes-childrens-village.html>

CALIFORNIA: New Homes in Southern California Will Keep Siblings in Foster Care Together: Palmdale will be the first location of its type to open in California, but the developer of the site runs three similar housing projects in Illinois, and one in Florida.

**We must invent something better in the US. We can't change what exists. We have to replace it and make the old adoption system obsolete!**

## SUICIDE CRISIS

### ***US officials struggle with problem of Indian suicides: 2005***

July 9, 2005, WASHINGTON—Surgeon General Richard Carmona has been quick to acknowledge a major problem with teen suicide in Indian Country. He also admits that current efforts to slow the deaths aren't working. "I am proud to report that for the general population, the long term trend in the United States has been toward a decline in the suicide rate," Carmona said at a congressional hearing in June 2005. "I am troubled by the fact, however, that suicide in Indian country is not declining."

The statistics are grim: The suicide rate for American Indians and Alaskan Natives ages 15 to 24 is three times the nation's average, Carmona says. And it is estimated that there are 13 non-fatal attempts for every fatality.

*Black Bear (my uncle Stephen LaBoueff) is a member of the Blackfeet tribe in Idaho. My uncle agreed adoptees should know more about healing themselves.*

### ***Healing of Nations***



By Black Bear Stephen LaBoueff

Several years ago, I was asked to attend a community meeting on a small reservation in one of the western states. Two young men took their lives within a four-month period and the community was scared. They came together for comfort, for information, and to discuss what they could do to prevent further suicide attempts. They wanted to save their young people and achieve some sort of healing.

I had been invited because of my research in suicide prevention among Native young people; however, they did not specify what topic they wanted me to present.

I was struck by the size of the crowd. The total population of the community was only about 400 and nearly 175 were in attendance. I noticed immediately the lack of any young people—all in attendance were adults. Since I was the last presenter, I sat back to listen.



The first presenter was a Catholic priest in his 70s. He was gentle and kindly. He told the people they must have faith. They must pray. He said, "God loves us. Only He knows why these things have to happen."

The second presenter was a psychologist from the Indian Health Service. He spent all of his time answering questions. "Why did this young person kill himself?" "Why did this have to happen?" "Why.....?" At first I was a little irked. I thought, "If you want to know why this is going on, why don't you ask the kids, they will tell you."

I began to think about my role. I remembered watching grandmothers, aunties, or older ladies, and that whenever there was a death in the family, or some other trauma, they would always get busy doing something. They would begin to cook, for they knew the people would need to be fed, or, they would begin to clean—sweeping, dusting, picking up. It didn't seem to matter—only that they were doing something.

Trauma, especially the loss of your children or other loved ones, creates a confusion, a depression, a swirl of negative energy that frequently prevents rational thinking. It looks and acts like a "black cloud" that hangs over you—it blocks the light and keeps you in a state of hopelessness. If one is allowed to remain in this state, our elders tell us "that one too will become ill."

The grandmothers intuitively understood this and began to work, to do something—they undertook a task that would get them moving and out of their head.

Now it was my turn. I thought, yes, the people needed to have their faith reaffirmed and be told to pray. The apparent randomness and sudden violence needed to be put in some "universal or cosmic" order. The people also needed for someone to explain "why" to them. There was, however, one critical element missing. No one had told them how to deal with the intense pain, fear and loss, no one had helped them formulate a plan of action, and no one had given them tasks to do.

(Read more by Stephan LaBoueff Black Bear's website:  
[www.healingofnations.org](http://www.healingofnations.org).)

*There is no saying more appropriate to the Hopi way of life than the African saying that it takes a village to raise a child.* —Hopi Tutuveni newspaper, June 8, 1999

**W**enecwtsin has found that getting back into a traditional way of being helps. “Ceremony is really a powerful tool to do that.” And one of the most powerful tools to let go of anger, that blackness inside of us, is water, he said. He explained that séwllkwe (water) is one of our most powerful medicines. By taking water dips year-round, even in icy winters, was a way of training ourselves. Some call it ritual bathing and it is practised in many areas. Going regularly into a river, stream or lake, even the ocean, to connect with water and pray. To hear more teachings from Wenecwtsin, listen to the podcast, “[Coming Home: In Conversation with Kukpi7 Wayne Christian](#) (60s Scoop Adoptee)

Our hearts guide us, sustain us, inspire us, give us strength and courage -- and fill us with infinite joy. Treat your heart gently. Listen to its wisdom. Nourish it. Water it daily so it can grow—and then smile with pride when you feel it open.” —Mariska Hargitay, star of “Law and Order: Special Victims Unit”

## CULTURE

In Indian Country, tribes didn’t run an adoption agency. There were grandmas and aunties to be mothers. Children weren’t traumatized by their brand of adoption.

A photograph of three Indigenous children sitting on a porch. The child on the left is a girl in a red shirt, the middle is a boy in a blue jersey, and the right is a boy in a white shirt. They are all smiling and looking towards the camera.

JUSTICE AND SOVEREIGNTY, CHILDREN AND FAMILIES

### The Legal Attack on the Indian Child Welfare Act and the Long History of Religiously Motivated Subjugation of Indigenous People

Date: 07/19/2023

### *The Culture of Adoption*

In March 2007, I gave two workshops on *the Culture of Adoption* here in western Massachusetts. I used a subtitle, “We can’t fix adoption until we fix poverty.” I know that I’m different. I am a writer who successfully opened her adoption, which

was rare in 1970s. I do understand the stigma for women who relinquish their child and I knew about the pain of infertility for my adoptive mom.

In my workshops, I gave an un-apologetic un-censored testimony of what I'd lived as an adoptee and some (shocking) facts I've learned as a journalist.

My topic drew women who work in social service agencies, in our area, in important programs that serve the poor. I structured the information using my adoption insights, with online AmFOR statistics. (AmFOR is no longer online.) I gave handouts that focused on the adoptee, adoptee organizations, an up-to-date booklist, and opinions from a feminist who writes on adoption choices (with views contrary to public opinion of good adoption.)

My morning workshop, a trial run of sorts, was a disappointment. I felt I shared too much personal information, maybe too quickly. A few women reacted in shock or were just plain horrified. It was hard for them to accept what I was saying, even providing definitive proof. I know the majority of people prefer to believe adoption is a good thing. That is adoption propaganda. Some even reacted visibly to the words *bastard* and *orphan*.

The laws and secrecy about adoption were made **for** women but not necessarily controlled, managed or scrutinized **by** women. Saving children is a tiny fraction of a much bigger equation. I wanted them to see it through my experience.

Indeed it was a good learning experience for me. My perspective has been ignored or not widely broadcast, compared to a louder, more focused well-funded adoption industry. The reality and information will affect everyone in a unique way, depending on their own involvement in adoption.

Fortunately, two adoptees and one adoptive parent were there to share their experience and perspectives in my first workshop, and politely disagreed with some of what I presented, and even challenged the AMFOR statistics.

Little attention was given to the climate of oppression for the birthmother and the trauma of separation for the baby, I told them.

I asked both groups if they knew the definitions of many buzz words related to adoption—they didn't. They were not even aware that hospitals and clinics are now serving a growing population of international adoptees. **Many were unaware of a growing "bogus" ancestry in America, because of sealed adoption records.** Many couldn't fathom that adoptees are so damaged they turn to crime, or get committed to psych wards. Many had not heard that some adoptees are adopted for body

parts, destined to become future transplant donors. Many had not heard of birth psychology, the bond between mother and child even before birth. Many were surprised at what I'd experienced. They were shaking their heads when I said I could accidentally meet and date my own brother, and that I had no medical history... Most people don't think about this stuff.

Yes, this is the Culture of Adoption—a lot of missing information—even for those who work in social services, or work with the poor.

Admittedly in hindsight, I would now lay it out differently and not expect to give so much information in a one and one-half hour presentation. It was too much and why a book was better! It can be delivered in small doses, to digest and process slowly.


Some will always prefer **myths**: Babies aren't damaged but older children are...All babies need is love...Babies are given up by underage, over-sexed careless girls... unwed mothers, yada-yada, etc.

Since the 1990s, more adoptees do come from poor families and poverty in foreign lands, since single American women are not so quick to give up a baby. Some stigma has shifted or lifted against those women who gave up a baby. Many realize they were being oppressed by religion or politics or both.

Many American adopters didn't realize such poor living conditions exist until they traveled to foreign lands or to reservations to adopt. It appeared some New Englanders at my workshop have lived a rather sheltered existence. (They're not the only ones.)

## Canada has a secretive history of adoption, and some want it brought to light

ST. JOHN'S, N.L. — In a theatre in St. John's, N.L., a murmur spreads through the audience as people timidly raise their hands. They have been asked if they saw their own stories reflected in the film they just watched — "A Quiet Girl."



**"BETWEEN 1492 AND 1880,  
BETWEEN 2 AND 5.5 MILLION  
NATIVE AMERICANS WERE  
ENSLAVED IN THE AMERICAS  
IN ADDITION TO 12.5 MILLION  
AFRICAN SLAVES."**

Figure 24 Brown University 2017

### ***Path of Many Journeys***

—*Historical forces:* U.S. federal policy toward the Indian tribes was made without knowledge or consideration of the values of the Native people themselves. In addition, educational curricula (school books and lesson plans) and teaching came from a Eurocentric-White perspective and completely neglected any mention of tribal ways of life.

—*Economic and social forces:* American Indians, especially those who live on reservations, are among the poorest groups in the country. In 1999, 26 percent of the American Indian/Alaska Native population lived below the official poverty level, compared with 12 percent of the total population. Factors such as geographic isolation, limited opportunities for upward mobility in rural areas and on reservations, and low labor force participation rates contribute to a continuous poverty cycle among American Indians. This poverty is often accompanied by a range of social problems—injuries and violence, depression, substance abuse, inadequate health care and prenatal health care, unhealthy or insufficient diets, and high rates of diabetes—that can greatly affect the ability and desire to pursue education.

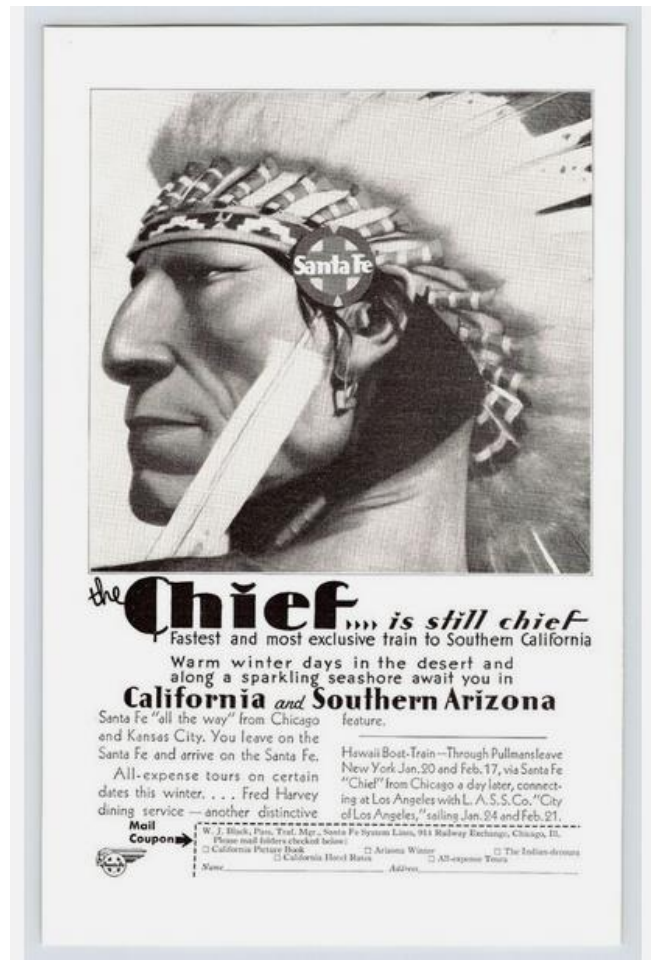


Figure 25; Santa Fe Railroad ad (my magazine)

## (Excerpt) THE MYTH OF MULTICULTURALISM AND THE REALITY OF THE AMERICAN INDIAN IN CONTEMPORARY AMERICA

By Francis R. McKenna, *Journal of American Indian Education* (1981)

... Continued vicious stereotyping of Indians by commercial advertisers (Above photo: CHIEF AD) will depict Indians in their sales pitches as scalpers, squaws, cigar store dummies and the equally disagreeable characterizations created by cinema and television, and one has a pattern of cultural, political, and economic repression that cannot square with the liberal prattle of multiculturalism. But these are only generalized examples; a more specific set of charges must be added. Indian cultures, institutions, and humanity are suppressed, manipulated, and crushed by the policies and actions of the government of the United States and its people.



These include:

### **The Denial of Religious Freedom**

The right to practice one's faith is taken as an inherent and constitutional right in the American society. Despite alleged anti-social views of such religious cults as the Moonies, restrictions on their rights to believe and practice their faith would be and have been resisted by civil libertarians and traditional religionists. Yet Indians are regularly denied opportunity to pursue their beliefs and practices by Federal and state authorities.

Senator Abourezk's (D-SD) Select Committee on Indians in 1978 heard repeated testimony on the denial of religious freedom. The testimony included: Indian inmates at Lompoc Penitentiary in California consistently were refused their requests to have constructed a sweat lodge on prison grounds and to use the sacred ceremonial pipe. While Protestants, Catholics, Jews, and Muslims could worship in this Federal facility, Indian religionists could not. Similar complaints have been recorded in various state penal institutions.

The United States Navy banned or limited access to a spa in the Mojave Desert which for more than 100 years had been a religious healing site for the Paiute and Shoshone. Now a naval weapons center, the Navy first totally restricted the spa's use and, recently, permitted access only in daylight, despite the nations' insistence that the most important spirits assemble only at night. Federal drug control regulators prohibit the use of peyote buttons by the Native American Church. The possession of peyote, used in ceremonies of the Church, is deemed illegal, though there is no record of similar restraint on Roman Catholic use of sacramental wine during the prohibition era. Blackfeet, Cree, and Mohawk holy men who traverse the settler frontiers of the U.S. and Canada, carrying sacred medicine bundles, have been stopped and searched by U.S. Customs officials. The opening of sacred bundles despoiled and rendered them useless. Not only does this practice desecrate religious objects, the provisions of the Jay Treaty of 1794, in the case of the *Haudenosaunee* people, are violated.

Lastly, in this account, the Smithsonian Museum, a national treasure, ignores Indian religious sensitivity by the Museum's vulgar display of ancestral bones and skulls, medicine bundles, sacred pipes, and other religious objects. This total disregard for the spiritual values of Native people can hardly be considered as an instance of respect for and understanding of other cultures.

### **The Disruption of Indian Family Life**

The forced separation of Indian children and youth from their families has long been a Bureau of Indian Affairs' practice. The establishment of boarding schools historically has been to rupture the cultural and value ties of the home and nation and the rising generation of Indian youth. The so-called civilizing effect of institutional rearing has been designed to aid in the de-Indianization of the young. Long distances separate children from their parents, and a conscious effort to scatter youth far from their homes seems to prevail. **Additionally, Christian churches have developed massive programs for adoption of Indian children. Adoption of Indian youth is some 20 times the national average. For Navajos alone, some 2,000 children are spirited away for adoption annually by a single agency, the Mormon Church. The cultural impact of placement in non-Indian homes usually results in marginality or rejection of Indianness, a not unintended aim.**

Finally, in this account, family life has been altered or destroyed by *Federal Relocation* efforts of the 1950s and by lack of economic opportunity on reservations. Both have signaled an Indian exodus to the cities. Usually unemployable, due to lack of technical skills, racist hiring practices, or both, the migrant Indian often ends in an urban slum, cut off from his/her family and nation, and the family on the reservation is robbed of the out-migrant's contribution to the family economy, as well as his/her presence in the household.

### **The Expropriation of Indian Lands and the Exploitation of Indian Economies**

Indian lands have again become a prized item for White America. Confined to desolate regions during the 19th century, the discovery has been made that Indian lands contain valuable energy resources. Now the multinational corporations, with Federal support, are moving in on Indian country. Timber, water, coal, gas, and uranium are the quests. One illustration of corporate avarice will suffice: that of the uranium cartels. The U.S. Departments of Interior and Energy are assisting multinationals such as Exxon, Anaconda, and Kerr McGee in leasing large tracts of Indian land. Indian resistance to these land grabs is ignored; Indian leaders are co-opted; Indian landscapes are raped; and Indian people are left to attempt to survive the ecological terrors of uranium mining and processing. The trail of tears left by the corporations is extensive. Economically, Indian nations fare poorly in the agreements that the U. S. government has encouraged the nations to sign. In 1975, with uranium valued at \$30 per pound, the Navajos received 60 cents per pound as their fair share of the agreement with the multinational corporation. That amounts to two percent of market value. In 1978, with uranium prices in excess of \$69 per pound, the Navajos' 60 cents had fallen to less than one percent of market value.

The Navajo Nation supplies the land, furnishes labor at considerably less than minimum wage standards, and absorbs the destruction of the landscape and the waste products of the uranium mills in its water table, thus threatening drinking water, agricultural products, and livestock. Nuclear power is of little use to the Navajo, especially those in remote locations most often disrupted by the corporations. The power generated from Navajo land resources will fuel industrial and urban America. Yet the Navajo may pay with his/her life for this progress. Corporate response, as that of the Energy and Interior Departments, is callous and has been characterized as follows:

The corporate executives fly in and out of the area in small airplanes; the planners and engineers map the region, analyze the soils and rock strata, quantify the ground and surface water, calculate the progressions of productions, employment, and profitability; the lawyers and the managers satisfy the regulations, apply for the permits, meet the legal obligations. Each technician keeps in mind the narrow assignment that is his or hers to fulfill and yet no one up or down the many chains of authority has any responsibility or legally defined requirement to consider how the people living in the leased area are to survive.

In this illustration of Indian confrontation with corporate capitalism, Indian lands, rights, claims and life are ignored and/or violated, and Indian treaties are suspended; political institutions are manipulated or circumvented, and the worth of the Indian to the American government and corporations is clearly evident.

### **The Subverting of Self-Government**

Historically, representatives of the government of the United States have manipulated Indian leadership to serve America's national interests. Treaty signing was often accomplished by ignoring legitimate tribal authorities. "The Indian Reorganization Act of 1934 required the *election* of "officials" despite traditional modes of *selection*. This set in motion further conflicts within Indian communities over the legitimacy of leaders recognized by the Federal government. This complicity of Washington, DC, and of corporate capitalism to circumvent or circumscribe Indian decision-making is as evident today as in yesteryear when **Manifest Destiny** required the unconditional surrender of Indian patriots or the treating with their less heroic surrogates.

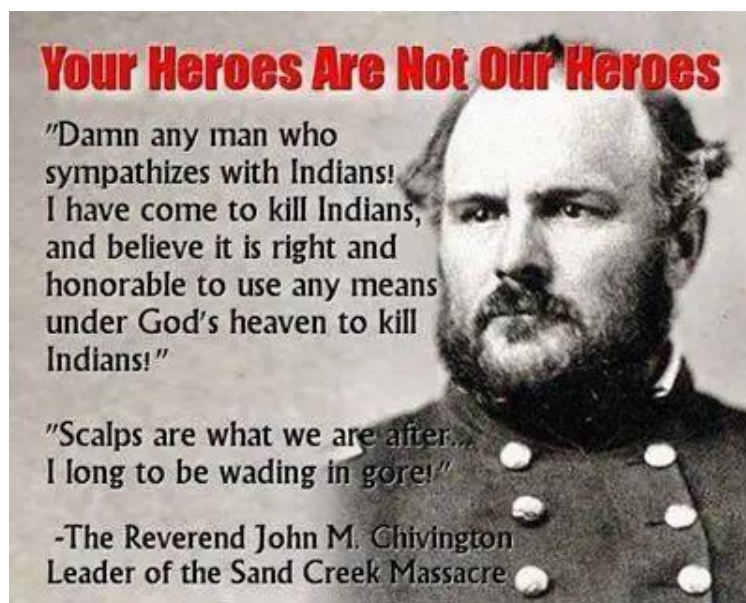
### **The Elimination of Indian Life**

Sterilization has become an ominous word in Indian country. Senator Abourezk's Committee in 1978 heard reports of some 25,000 Native women being

victims of sterilization in 1975. In one community, Claremore, Oklahoma, it was claimed that 132 women were rendered sterile in 1973. The surgical procedures, in the main, took place in Federal Indian Health Service facilities and were most often forced upon the victim or accomplished without her knowledge. DHEW informed consent regulations were ignored, and records of the event were frequently "lost." Full bloods seemed to be disproportionately in the number of victims and, it has been argued, that phenomenon is not accidental but evidence of a further effort or campaign to acquire Indian lands by eliminating the potential inheritors of both the land and the tradition of Indian societies. Additional examples, such as the high suicide rate among Indians or the failure to bring murderers of Indian people to justice throughout the Great Plains states, can add little to the impact of the sterilization campaign.

This article has selected but a fraction of recent evidence but shows, nevertheless, that U.S. Indian policy cannot be cloaked in the politically hackneyed term multiculturalism. A multicultural policy respecting cultural differences could not deny religious freedom, destroy home and family, obliterate languages and cultures, rape the land and devastate individual and collective economies, strip nations of legitimate political authority, ignore international treaties, and pursue genocidal practices against women and unborn young. In face of these examples, any notion of multiculturalism, understood as a progressive instance of nationality policy, must be seen, for the American Indian, not only as a cruel myth but as a vicious charade that seeks to mask an egregious policy of internal colonialism and repression.

McKenna, Francis R. "The Myth of Multiculturalism and the Reality of the American Indian in Contemporary America." *The Journal of American Indian Education* 21 (1981): 1-9.



## LAWSUITS

Federal jury convicts **Lame Deer** pastor of sexually abusing children on Northern ...

Big Horn County News | 4 days ago

A federal jury Monday convicted a **Lame Deer pastor** of sexually abusing three children while they were staying at his home, on the Northern Cheyenne Indian Reservation, U.S.

Figure 26 2023 news clip

**“My mom always said, ‘They’re waiting for us to get old and die so they can forget all about this. It’s our time to stand up and fight for them.’”**

Sarah Sharpe, the daughter of sister Barbara Charbonneau-Dahlen.

### ***NINE LITTLE GIRLS***

For more than a decade, nine sisters battled the South Dakota legislature for the right to sue the Catholic Church for sexual abuses they endured during the 1950s and '60s at an Indian boarding school the church operated. State lawmakers have denied these women and hundreds of other Native survivors of sexual abuses the right to sue, and some have died without receiving justice. READ: <https://nativenewsonline.net/nine-little-girls-part-1>

### ***Navajo Nation judge weighs jurisdiction of sexual abuse lawsuits against Mormon Church: April 12, 2018***

Gallup, N.M.—A Navajo Nation judge is weighing whether sexual abuse lawsuits against The Church of Jesus Christ of Latter-day Saints should proceed and where the cases should be heard. Judge Carol Perry heard arguments Monday after lawyers for the Utah-based LDS Church filed a motion to dismiss five lawsuits, the Gallup Independent reported Tuesday. The suits filed in tribal courts allege Native American children were sexually abused while enrolled in the church’s Indian Student Placement Program. The first suit was filed in 2016 on behalf of two adults who said they were abused when they were students in the program. Source: [Navajo Nation judge weighs jurisdiction of sexual abuse lawsuits against Mormon church - The Salt Lake Tribune](#)

## ***Lawsuit filed on behalf of Navajo children abused in Mormon Placement Program*** *Mar 31, 2016*

GALLUP—Five years after the Navajo Supreme Court entered a landmark decision on allegations of sexual abuse by a Catholic priest, another lawsuit has been filed claiming that Mormon Church officials failed to take action when Navajo students in their placement program were abused by members of their order.

Two Navajos, who were children in the late 70s and early 80s living in Sawmill, Ariz., filed a lawsuit in Window Rock District Court in March 2016 claiming multiple cases of sexual abuse while they were part of a placement program sponsored by the Church of Jesus Christ of Latter Day Saints.

Listed as RJ and MM in the suit, the two said that families they were placed with abused them sexually numerous times.

RJ, who said the abuse began when he was about 10 years old, said he brought the abuse to the attention of church officials but they failed to step in and stop it. He added that he was replaced with one family where he was abused after he complained.

In all, he said MM, who is his sister, and two other sisters were all abused. He teared up at a press conference recounting how he was forced to watch his sister being abused.

## ***SEXUAL ABUSE: Hidden Confessions of the Mormon Church (2023)***

PODCAST: In collaboration with The Associated Press, we share secret audio recordings that expose a legal playbook used by The Church of Jesus Christ of Latter-day Saints that keeps evidence of sex abuse out of reach of authorities.

HERE: [https://revealnews.org/podcast/hidden-confessions-of-the-mormon-church/?mc\\_cid=c4b1e45455&mc\\_eid=e2dbabd1c0](https://revealnews.org/podcast/hidden-confessions-of-the-mormon-church/?mc_cid=c4b1e45455&mc_eid=e2dbabd1c0)

<https://religionnews.com/2023/12/05/takeaways-from-the-aps-investigation-into-the-mormon-churchs-handling-of-sex-abuse-cases/>

## ***“Jesuits settle Colville Indian Sex Abuse Suit” January 4, 2008.***

“An order of Roman Catholic priests announced a \$5 million settlement January 3, 2008, with 16 people who said they were sexually abused while attending a boarding school on an American Indian reservation. The Oregon Province of the Society of Jesus, or Jesuit Order of priests, will pay \$4.8 million in cash to the abuse victims and raise another \$200,000 for the homeless in the area, the Jesuits and



lawyers for the accusers said. The Jesuits operated St. Mary's Mission and School near Omak for more than 60 years until turning it over to the Confederated Tribes of the Colville Reservation in 1973."

### ***April 14, 2021: Still Fighting over ICWA***

PLEASE READ: Federal appeals court strikes key provision of Indian Child Welfare Act | Navajo-Hopi Observer | Navajo & Hopi Nations, AZ  
<https://www.nhoneews.com/news/2021/apr/13/federal-appeals-court-strikes-key-provision-indian/>

### ***CANADA: SUICIDE RATES SOAR AMONG NATIVE YOUTH***

December 12, 2007. Inter Press Service/Global Information Network:

Suicide rates are now five to seven times higher for First Nations youth than for non-aboriginal youth, according to Health Canada, the federal department involved in national health issues. Suicide rates among Inuit youth are 11 times the national average, and some aboriginal bands have suicide rates more than 800 times the national average. In northern British Columbia, in the rural Hazelton region, the Wrinch Memorial Hospital has recorded 111 suicide attempts since Jan. 1, 2007. The actual number is believed to be much higher, taking into account unreported suicide attempts. In November, there were seven suicide attempts in one week alone. The local Royal Canadian Mounted Police attachment has told media outlets that it is not uncommon to get one or two suicide calls a day in the area.

## ***ERIC SCHWEIG ADOPTION SPEECH***

The following speech was given by Eric Schweig on February 19, 1999 at the Vancouver Inner City Foster Care Conference. Invited to the conference to share his own experiences and perspectives, Eric was pleased to have the opportunity to speak on a topic close to his heart. The ramifications and issues surrounding interracial/cultural adoption are, for him, much more than a topic. They are the legacy he has been given; they are what has made him who he is ... and who he is not. It is very much the spirit behind his art; certainly the tragic inspiration for his Adoption Masks. To fully appreciate the Inuit Masks, the Adoption Masks, and all else that Eric carves, one must first appreciate the heart and motivation that creates them.

His participation in the conference was a chance to encourage more involvement on the part of the native community, be they extended family or neighbors, in the plight and care of children who desperately need someone to intervene and protect. It was also meant as a plea to replace governmental paternalism with community assistance.

These words are, according to Eric Schweig, his "mission statement."

***"We can never go home because  
the concept of home is lost on  
us."***

Adoption of aboriginal children by Caucasian couples is to me, for lack of a better term 'State Sanctioned Kidnapping.' Too often Euro-American couples are preoccupied with the romantic notion of having a "real live Indian baby" or a "real live Inuit baby" which instantly transforms the child into an object rather than a person. For decades our communities' babies have been unceremoniously wrenched from the hands of their biological parents and subjected to a plethora of abuses: Physical abuse, mental abuse, sexual abuse and a host of others. I have first-hand knowledge of this because I was one of those children. For years my adoptive parents beat me bloody on a regular basis. I've been trapped in



Figure 27 (Online Photo: Actor-Artist)

rooms naked and beaten with belt buckles, hockey sticks, extension cords, and once with a horsewhip.

I'm not saying this to shock you or to gain pity; I'm just stating fact. I eventually grew tired of living in a prison without walls and ran away when I was 16. What transpired between then and now has been a roller coaster of alcohol, drugs, violence, failed relationships, despair and confusion. Who am I? Where do I come from? Where is my family? Where do I belong? When life's mystery has been shattered by strangers watching over you, a lot of these questions are lost.

There has been some good times as well, regardless, but for reasons that I've just started to understand, there has always been an impending sense of doom that controlled my actions and behavior, but now that I've been clean and sober for eight months and actually started working on myself I'm beginning to step out of my father's shadow and into the light of day where life isn't so murky or such a struggle.

There are many of us who have been raised in this manner and not just aboriginal people. A myriad of different ethnic groups have suffered the pain and humiliation of being brought up by certain morally bankrupt individuals who seem to get their kicks out of abusing children.

I shouldn't neglect to say that there are some, not many, but some Euro-American parents who have raised their adopted aboriginal children in a stable and loving environment. But for the majority of us, living as a young aboriginal person growing up in an environment with that much hostility and disregard is an all too early lesson in pain and loneliness.

I haven't even begun to speak about the cultural devastation that occurs when an adopted teenage Aboriginal person wakes up one day and realizes just how different they are from the world around them. How differently they are regarded at school, in the mall, on the street, and at home. The racial slurs in public, the condescending looks from strangers that sometimes turns into outright violence, depending on the situation.

And what about the Aboriginal mothers and fathers who will probably never forget the new baby smell that babies always seem to have, and who will never be able to see them again? Can you imagine the profound longing in their hearts that they feel every day their child is gone?

A lot of us are discarded, lost, and wander into self-imposed exile only to be devoured by the system because we have no idea where it is that we belong. We end up being "nowhere people" with absolutely nothing to hang on to; nothing to keep us grounded and safe. We can never go home because the concept of home is lost on us.

So my hat goes off to those of us who have survived the ordeal with our souls intact and still above ground, and my prayers go out to those who haven't.

Many of us are dead. Many of our biological mothers and fathers are dead because the absence of their children forced them to give up, and lose themselves in alcohol or drugs and eventually die from broken hearts.

I have an urgent appeal to the Canadian government, or any government that advocates the adoption of aboriginal children to Euro-American parents. If you insist upon taking our children away from us, or if they have to be removed for their safety or well-being, let Aboriginal people handle it. Your paternalism is insulting, and to coin a phrase, “it’s getting old.” Let “us” find a safe environment for them, that is either within or in reasonable proximity of their respective communities, and assist us in doing so.

We are not all 100% healed, but healing takes time, and we’ve waited 500 years already, I don’t see how a month or two of decision and law-making by you will matter much.

In the meantime, I hope other adopted adult or teenage Aboriginal children of these so-called parents are listening and remember that no matter how lost you feel, how lonely it is, or how scared you feel, reach out by any means within your power, because somewhere there might be a man and a woman who looks just like you and who are bound to you by blood, who never forgot about you, and are still waiting to meet you and invite you back to a place that is your RIGHT to belong in: your community, your family, and your home.

Thank you for giving me the opportunity to speak about an issue that is scarcely recognized. It means the world to me.



Eric plays Grandfather in the PBS series LITTLE BIRD... (PBS/CBC photo)

## IMPORTANT WORK



Figure 28 Some states pass ICWA laws

### *Maine Wabanaki-State Child Welfare Truth and Reconciliation Commission*

[https://www.mainewabanakireach.org/maine\\_wabanaki\\_state\\_child\\_welfare\\_truth\\_and\\_reconciliation\\_commission](https://www.mainewabanakireach.org/maine_wabanaki_state_child_welfare_truth_and_reconciliation_commission)

### *Truth and Reconciliation Commission of Canada*

<https://nctr.ca/about/history-of-the-trc/truth-and-reconciliation-commission-of-canada/>



Sandy White Hawk was an Honorary Witness in 2013  
— <https://nctr.ca/about/history-of-the-trc/honorary-witness/>



## CHAPTER 6: CONCLUSION

### *MY SHOCKING NEW DISCOVERY*



Family Tombstone: Great-great-grandfather Jesse Bland who died in 1881. (My photo)

I wanted to share one last HUGE surprise on my journey to find my ancestors. When I was 38, I met my dad Earl Bland for the first (and only) time.

BACK STORY: I was sitting at his kitchen table in Pana, Illinois (in 1994), meeting my dad for the very first time. He was standing up and calmly said, “You have a brother in New Orleans and I think he’s an attorney.” I never forgot this! (Did I ask questions? No. I was in a state of shock just being in reunion.)

From Gulfport, Mississippi, it’s an easy drive to New Orleans, Louisiana. I had never been there before. My husband and I had lunch in the French Quarter our last trip to the Gulf Coast to see our friends from Austria who also live there.

Again Earl’s words haunted me... **I have a brother in Louisiana.** But where? But how could I ever solve this mystery or find this missing brother? I didn’t know his name! Earl died in 1996 and he never elaborated on his story.



**"Don't worry. We've got you."**

**- My Ancestors**

I could have a brother (?) or I did have a brother. I wasn't sure. Teresa and I were close; she was my half-sister (same dad) and she never mentioned this in the 20 years we'd been in reunion! I wasn't even sure if Earl had met this son. Yet somehow Earl believed he was an attorney? (Earl raised five kids who are my half-siblings. I've met them and we all thought I was the only one given up for adoption.)

When Herb and I got back from our road-trip to Gulfport, we headed to Philadelphia for a funeral. My husband's cousin Gwenny had died. The night before her funeral, sitting in our hotel, we watched on TV how two sisters who were separated by adoption met in a writing class at the same college in New York City. This was my first time seeing them reunited on TV. More than one person had told me about this adoptee miracle!

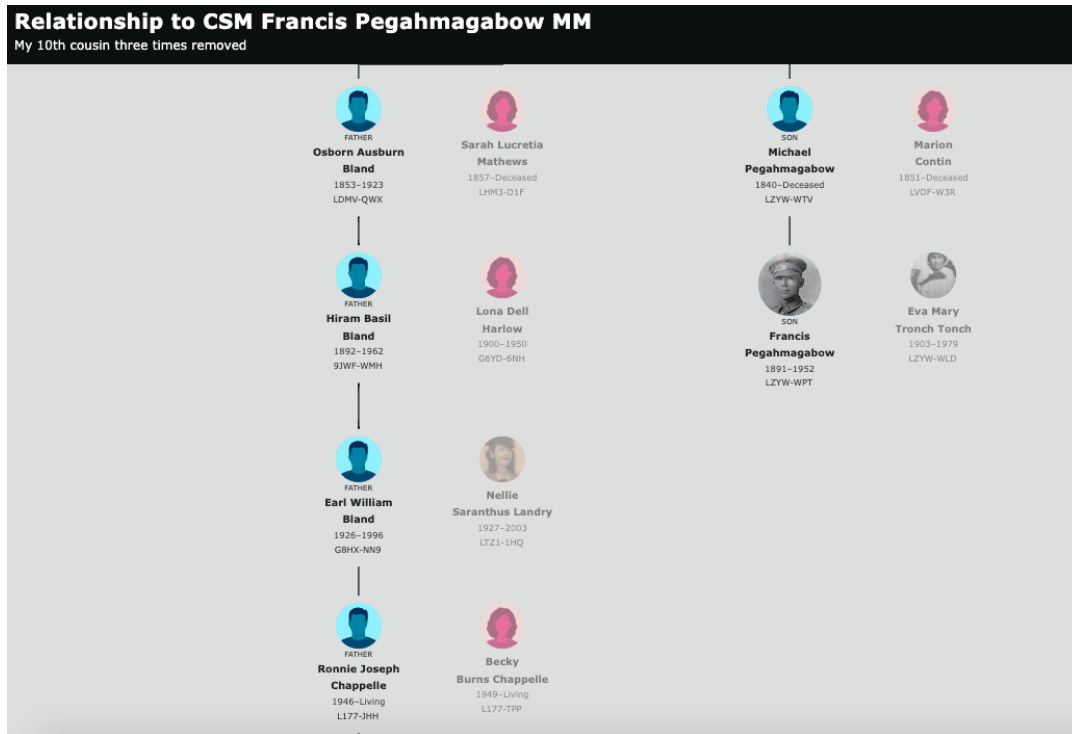
(READ: Two Sisters United After Decades when They Take the Same Class:  
<https://news.amomama.com/282526-two-sisters-accidentally-reunite-more-th.html>)

### **That same Sunday night I got an email.**

Because I wrote my memoir OSS, and mentioned my father is Earl Bland, his name had made its way onto the internet and onto Ancestry.com, then my mystery brother found **ME**... in 2015! Actually his daughter found me and after that email we talked on the phone immediately.

Fast Forward: In 2023, I received an email from my niece Tracy. (Yes, my older brother named his daughter Tracy before he even knew I existed.) A great detective, Tracy had found me online and told me how Ronnie was placed in a kinship adoption with a family member and never met Earl.

My cousin Dr. Charlie Bland and I worked with on several projects, and he had told me about Jesse and Polly Bland, who were parents to **15 children**. But with Polly, we didn't have her ancestry. (See Chart: Ronnie—Earl—Hiram—Osborn—to Jesse, born in **1794** in Nelson, Kentucky)

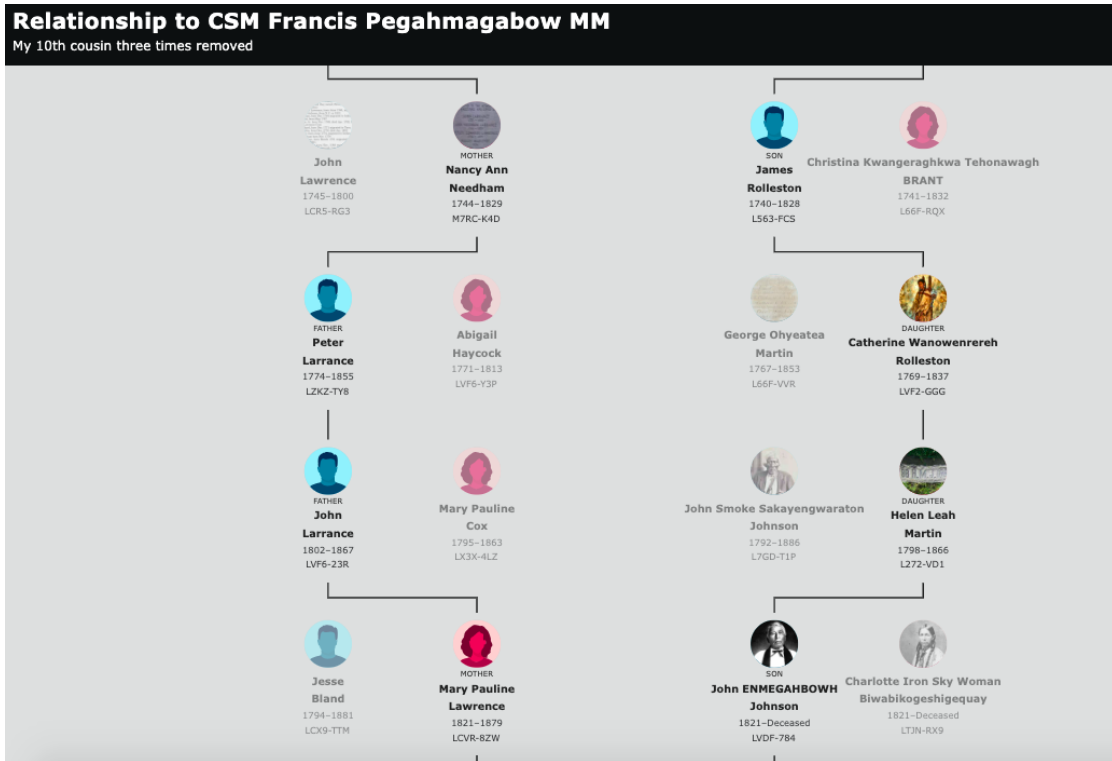


Tracy found an interesting connection in our family tree: Polly (**Mary Pauline Laurence**), our great-great grandmother, was married to Jesse Bland. I knew that Jesse was taken “captive” in Kentucky as a child and didn’t return for many years. Jesse was taken from Kincheloe Station in Kentucky to an area now called Detroit. (His parents Osborn Sr. and Patsy somehow escaped.) There was a famous fort in Detroit and it is where he met Polly. I had also found a document when Jesse walked out of Detroit as an adult and walked back to Kentucky and gave it to Charles. (Now I can’t find it).

Tracy sent these links and ancestry charts:

<https://www.thecanadianencyclopedia.ca/en/article/francis-pegahmagabow>

<https://www.youtube.com/watch?reload=9&v=UJPyLlxj8nY>



We can't see here how the lines are all connected, but it's true!

WHAT? More than once I have been to the Shawanaga reserve, north of Toronto, taking my solo road-trip to Wisconsin (via Canada) and I even bought myself a tribal t-shirt and a beautiful quill basket. I had been editor of *Ojibwe Akiing*, which means Ojibwe Territory! Mere coincidence?

Ronnie and I are distant cousins of Francis "Peggy" Pegahmagabow. Who is Peggy?



Francis “Peggy” Pegahmagabow, Anishinaabe (Ojibwe) chief, Indigenous rights advocate, war hero (born on 9 March 1891 on the Parry Island reserve, ON; died 5 August 1952 at Parry Island, ON). **One of the most highly decorated Indigenous people in Canada during the First World War**, Pegahmagabow became a vocal advocate for Indigenous rights and self-determination.

Francis Pegahmagabow was born on what is now the Shawanaga First Nation reserve (of the larger Anishinabek nation) in Nobel, Ontario, on the shores of Parry Sound. He was about three years old when his father, Michael Pegahmagabow, passed away after battling an unknown but severe illness. Francis’ mother, Mary Contin, had also become ill from the same sickness. (Poisoned?) After her husband’s death, Mary returned to her home of Henvey Inlet First Nation, located on the northern shores of Georgian Bay. Francis was left to be raised by Noah Nebimanyquod, the same man who had raised Francis’ father after the deaths of his parents.

Growing up in Shawanaga, Francis was raised according to the cultural customs and traditions of the Anishinaabe ( Ojibwe). He was taught to hunt and fish and was also introduced to traditional medicine by his foster mother. Francis practised a combination of Roman Catholicism and Anishinaabe spirituality. Shawanaga elder Solomon Pawis claimed that while Francis was not very healthy during his early childhood, he soon grew up to become a physically and emotionally strong young man.

At the age of 12, Francis started working at the local lumber camps and fishing stations. In 1911, at the age of 21, Francis decided that he wanted to complete his public-school education. After the band council refused to help him pay for room and board while he attended classes, Francis enlisted the help of the Parry Sound Crown attorney, Walter Lockwood Haight. In January 1912, Francis received the financial aid he sought and began attending school. He did well in his studies and learned how to play and read music.

In the summer of 1912, Francis worked as a marine fireman for the Department of Marine and Fisheries on the Great Lakes. He contracted typhoid fever in 1913, but was nursed back to health by the Sisters of St. Joseph in Parry Sound.

### *First World War Service*

At the start of the First World War in 1914, the Canadian government discouraged Indigenous peoples and excluded many other ethnic minorities in Canada from military service. By 1916, however, as casualties rose overseas and the Canadian Expeditionary Force became increasingly desperate for volunteers, Indigenous soldiers (particularly Treaty Indians like Francis Pegahmagabow) were encouraged to enlist. Despite the obstacles in his path, Francis was determined to volunteer for the army. Almost immediately after war was declared in August 1914, he went to the recruitment office, where he was judged physically fit for overseas service. Francis was one of the first to sign on with the 23rd Regiment (Northern Pioneers) overseas contingent in August 1914. When he signed his Attestation Paper (all soldiers had to fill out forms stating their date and place of birth, weight, occupation, etc.) at Valcartier Camp on 15 September 1914, Francis indicated his occupation as "Fireman" and added "None" under next-of-kin. Francis also indicated his year of birth as 1891, although provincial commemorative plaques and some historical sources place his year of birth as 1889. Francis was one of the first of more than 4000 Indigenous soldiers to volunteer for overseas service in the war.

Within weeks of volunteering, Francis became one of the original members of the 1st Canadian Infantry Battalion. He sailed to England in October 1914 aboard the SS *Laurentic*, one of 30 ships that carried 30,617 Canadian soldiers to England. After a few months of training on Salisbury Plain, Francis and his regiment were sent to France in February 1915, along with the rest of the approximately 20,000-strong 1st Canadian Division.

Known as "Peggy" to his fellow soldiers, Francis was engaged in fierce fighting at the Second Battle of Ypres in April 1915, where the Germans used chlorine gas for the first time. Francis survived, but the 1st Battalion lost nearly half of its strength in

just three days of fighting. After his service at Ypres, Francis was promoted to lance corporal in 1915.

During the war, Francis acquired a fierce reputation among fellow soldiers as a deadly sniper; he was credited with about 378 kills. From behind the front lines, Francis slowly made his way into No Man's Land at night, where he waited for German soldiers to arrive. It was a dangerous job, but Francis was an effective marksman and scout. Fellow soldiers recalled Francis' strong spiritual beliefs, which they believed gave him the courage to participate in dangerous operations.

In June 1916, Francis fought at the Battle of Mount Sorrel, where he captured many German prisoners. Over the course of the war, he was credited with the capture of approximately 300 prisoners. Several months later, while fighting at the Battle of the Somme in 1916, Francis suffered a gunshot wound to the leg. Despite his injuries, Francis returned to the battlefield. He received his first Military Medal in 1916 for facing enemy fire to dispatch critical messages.

At the Battle of Passchendaele in November 1917, Francis trudged through mud and under heavy fire to help the Canadians capture the Passchendaele ridge. He won the first bar to his Military Medal during this battle. However, he developed pneumonia shortly after the end of the Passchendaele campaign (in December 1917). As a result of the pneumonia and poison gas attacks in 1917, Francis was hospitalized in England and suffered from chest pains for the rest of his life. Despite his serious injuries, he soon returned to action and received a second bar to his Military Medal following his valorous actions at the Battle of the Scarpe in August 1918.

When the war was over, Francis had become one of the most highly decorated Indigenous soldiers in Canadian military history. First awarded the Military Medal in 1916, he earned two bars for his excellence as sniper and scout in the battles of Ypres (1915), Passchendaele (1917), Amiens (1918) and Second Battle of Arras (1918, *see* First World War timeline). Only 38 other Canadian men received the honour of two bars. He was also awarded a 1914–15 Star, the British War Medal and the Victory Medal.

### ***Back Home***

Francis Pegahmagabow returned to Parry Island in 1919, where he continued to serve with the Algonquin Militia Regiment. Although he was considered a war hero, Francis returned to Canada only to face the same persecution and poverty that



he had experienced before the war. Francis found his life regulated by powerful local Indian agents, who even controlled his pension.

Frustrated by the government's treatment of Indigenous peoples and veterans, Francis became involved in local and federal politics. From 1921 to 1925, Francis was chief of the Parry Island Band, now known as Wasauksing First Nation, and a band councillor from 1933 to 1936. During this time, he sent letters to the prime minister and policy makers, demanding better treatment for Indigenous peoples. His ultimate, though unachieved goal was to have the authority of the band council overrule that of the Indian agents. In these ways, Francis was an early activist in the national Indigenous rights movement.

### *Controversy*

Francis Pegahmagabow's political career was not without controversy. During his tenure as chief and band councillor, he repeatedly clashed with both Indian agents and members of his First Nation. In the summer of 1923, he tried to rally bands in the region to protest their grievances about treaty rights to the British Crown. John Daly, the Indian agent at Parry Sound, alerted the federal government of Francis' campaigning. Francis had intense arguments with Daly and other government agents. Some members of Francis' band also considered him difficult to work with. Some were offended and alienated by his efforts to remove non-band members and mixed-race individuals from the reserve. After an internal power struggle, Francis was ousted as chief in 1925. He ran for re-election in 1926 but failed. In hindsight, some historians believe that psychological trauma inflicted by his war experiences affected Francis' public and private behaviour.

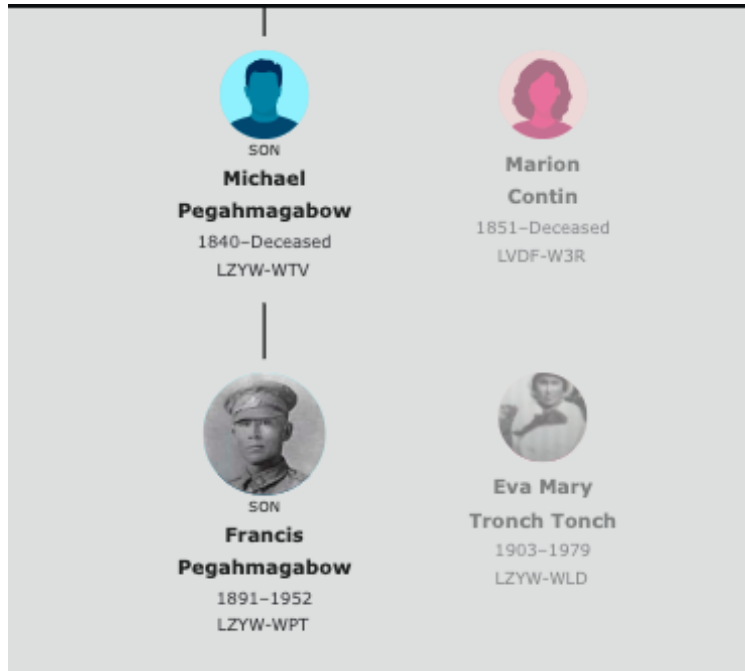
Daly and other agents who came in contact with Pegahmagabow were incredibly frustrated by his attempts, in his words, to free his people from "white slavery." The Indian agents labelled him a "mental case" and strove to sideline him and his supporters.

### *Second World War*

During the Second World War, Francis Pegahmagabow worked as a guard at a munitions plant near Nobel, Ontario, and was also a sergeant-major in the local militia. He also continued to defend Indigenous rights. As part of a national delegation in 1943, he took part in a demonstration on Parliament Hill, calling for the exemption of income tax and conscription for Indigenous peoples. In 1945, Francis served two terms as supreme chief of the Native Indian Government, an early Indigenous political organization. He was also a member of the National Indian Brotherhood, a precursor to the current Assembly of First Nations.

## Death

A husband and father of six, Francis Pegahmagabow passed away on August 5, 1952 at the age of 64. He died of a heart attack after suffering for years from badly damaged lungs.



[Canadian journalist Adrian Hayes wrote a biography titled *Pegahmagabow: Legendary Warrior, Forgotten Hero*, published in 2003, and another book *Pegahmagabow: Life-Long Warrior*, published in 2009.]

## *Let's look at what was going on at FORT DETROIT*

MORE INTERESTING DOTS to connect: CAPTIVE Trade?

Conquerors like France, Spain and Great Britain, brought their beliefs with them and considered there to be only two types of people: Them, of course (superior and elite) vs. the lesser little people who are serfs/tenants, slaves, servants, all disposable and replaceable... In many parts of Europe, serfs were sold with the land they lived on, like cattle and sheep. Now the vast majority of Early American settler households adopt this practice too, and they own slaves or chattel servants, as North America was conquered...

Indians didn't fall into their categories—we wanted trade, not war, but we know how that worked out.



**(left) Fort Detroit** (1701–1796) was a fort established on the north bank of the Detroit River by the French officer Antoine de la Mothe **CADILLAC** and the Italian Alphonse de Tonty in 1701. From 1660 until the end of French rule, Michigan was part of the *Royal Province of New France*.

Governor Cadillac invited numerous tribes to settle in the area. Ottawa and Huron peoples established villages in the area, soon joined by the Potawatomi, Miami, and Ojibway (Anishinaabe). The population may have reached 6,000 at times. (This was positive for the French, but their presence and the presence of the Fox tribe would soon aggravate things in the region.)

Indigenous groups that were enemies lived fairly far apart, but in Detroit, they lived side by side competing for a concrete and practical relationship with the French. As French colonizers sought to enlarge their influence in the West, they sought to ally themselves with the Indians as commercial (fur trade) and military partners.

British, French, and American settlers and their military forces were all accustomed to “**captive-taking**” as well as slavery.

#### **TIMELINE:**

In 1760, Montreal fell to the British forces, ending the French and Indian War (1754–1763).

On November 29, 1760, The French ceded Fort Detroit to the British Army’s Roger’s Rangers (notorious Indian killers.)

Under the 1763 Treaty of Paris, Michigan and the rest of New France east of the Mississippi River were ceded by defeated France to Great Britain.

After the Quebec Act was passed in 1774, **Michigan became part of the British Province of Quebec.**

By 1778, Detroit’s population reached 2,144 and it was the third-largest city in Quebec province.

In the latter half of the eighteenth century, the captive trade was an important element of Shawnee resistance to westward Anglo-American expansion. Until the transfer of Detroit to American control in 1796, a trade in white settlers centered around the fort provided Ohio Valley Shawnees with materials and military support vital to the defense of their territorial claims in the region. After the revolution, the trade also allowed British authorities in the area to maintain their claim upon territories surrendered to American control in 1783. The captive trade combined Shawnee military and economic resistance strategies, and sustained informal alliances with British and French allies. The end of those alliances amid European war at the end of the eighteenth century eroded the viability of the trade as resistance strategy. The end of the captive trade after 1796 signaled the frustration of Shawnee territorial claims to the Ohio Valley, and forthcoming removals to points west.

Figure 29: GOOD PAPER: 'Taken to Detroit': Shawnee Resistance and the Ohio Valley Captive Trade, 1750-1796" (2012). Anna Margaret Cloninger, Dissertations, Theses, and Masters Projects. William & Mary. Paper 1539626689. <https://dx.doi.org/doi:10.21220/s2-aq1g-yr74>

British rule differed from French rule. The British required greater taxes and confiscated weapons from settlers they classified as “unfriendly,” a category they used for many French Canadians. The British refused to sell ammunition to the French Canadians or to the Native Americans who had been trading with the French. French traders had armed many of their trading partners with guns for years, beginning with the five Iroquois nations in New York. The British changes limited the ability of the Native Americans to trap and hunt, as well as rendering them less of a threat with fewer guns.

British colonists did not emphasize maintaining good relationships with the Native Americans. But the French Canadians had formed many families through intermarriage and knew about the Native American custom of giving gifts.

After the French left the conflict, Pontiac, war-leader of the Ottawa, rallied several tribes in Pontiac’s Rebellion. He attempted to capture Detroit from the British on May 7, 1763. They failed to capture the fort as the British were forewarned of the attack, but did lay siege to it (Siege of Fort Detroit).

As British commander Henry Hamilton (and scalp collector) took command of Detroit in 1775, only a year after an expedition launched from Virginia forced the Shawnee to the negotiating table, policy shifted dramatically; his British superiors had encouraged Indian raids on the Ohio Valley. One constant of Hamilton’s administration was his willingness to exchange food, clothing, and other items with raiding parties at Fort Detroit in return for Indian captives, an exchange which one sympathetic biographer characterized as “presents...for their services as warriors rather than for scalps.”

### ***HAIR BUYER GENERAL? Scalp Collector?***

George Rogers Clark famously dubbed Hamilton the “**Hair-Buyer General**” for his willingness to trade for scalps. [https://en.wikipedia.org/wiki/Henry\\_Hamilton](https://en.wikipedia.org/wiki/Henry_Hamilton)

Following the United States gaining independence in the American Revolution, the government made the Treaty of Greenville in 1795 with several Indian tribes. They ceded several blocks of land to the United States that were beyond the Greenville Treaty Line and within the Indians’ territory.



Article 3, Item 12 notes:

The post of Detroit, and all the land to the north, the west and the south of it, of which the *Indian title has been extinguished* (ended) by gifts or grants (theft) to the French or English governments: and so much more land to be annexed (stolen) to the district of Detroit, as shall be comprehended between the river Rosine [known today as the River Rouge], on the south, lake St. Clair on the north, and a line, the general course whereof shall be six miles distant from the west end of Lake Erie and Detroit river.

On May 8, 1786, Major William Ancrum sent a letter to lieutenant-governor Henry Hope explaining that the Native Americans in the area were angry with the Americans and likely to continue to ally themselves with the British.

It's well documented that Shawnee and Delaware took CAPTIVES to trade for clothing, food and weapons. Hundreds of 18th-century captives were sold on to Detroit where some were ransomed, others were subjected to servitude, and some were **adopted** to replace lost relatives by grieving Native families. The captive trade to Detroit kept a system of bound white labor alive, too, alongside enslaved Indian and African farm and domestic workers.

By 1794, British officials were too preoccupied by continental wars to offer trade or aid to warring Shawnees, and the regional captive trade faded without its northern outlet, Fort Detroit.

On July 11, 1796, under terms negotiated in the Jay Treaty, the British surrendered Fort Detroit, Fort Lernoult, and the surrounding settlement to the Americans, thirteen years after the Treaty of Paris ended the war and ceded the area to the United States.

Michigan was recaptured by the Americans in 1813 after the Battle of Lake Erie. They used Michigan as a base to launch an invasion of Canada, which culminated in the Battle of the Thames. But the more northern areas of Michigan were held by the British until the peace treaty restored the old boundaries. A number of forts,

including Fort Wayne, were built by the United States in Michigan during the 19th century out of fears of renewed fighting with Britain.

The captive trade to Fort Detroit was part of the Shawnee and Delaware's attempts to hold back new settlements, to prevent settlers from farming and tending their livestock. Shawnee hunting grounds and residences ranged from southwestern Virginia and Kentucky north to Detroit, where the French Fort Detroit capitalized upon their yearly migration to the area. Warfare reduced Shawnee populations in the valley to roughly 3,000 by the onset of the American Revolution, many of whom later fled for safer homes in Missouri. Before the Treaty of Paris, Shawnee chiefs were already desperate to shore up their hold on the Ohio Valley; they just hoped **trade** was a way to build important alliances.

***NO WAY TO WIN***, pick a side, and you lose anyway...

"When Tecumseh was just 6 years old his beloved father, Puckeshinwau, would be killed at the Battle of Kanawha River in 1774 (Ohio territory). Mortally wounded by white men, he would die in the arms of his wife, Metheotashe, with Tecumseh by his side. And, even though Tecumseh was the great-grandson of a white man named James McQueen, Puckeshinwau's grandfather, he would grow to hate the white men and their broken treaties.

In 1768, the year of Tecumseh's birth, the Ohio River was established as a permanent boundary by the Treaty of Fort Stanwix. The Shawnee would move from Tennessee, Kentucky, and Missouri, across the Ohio and the Mississippi Rivers to the Ohio and Indiana territories." —**The Curse of Shawnee Chief Cornstalk**  
<https://bonnieblueflag.blogspot.com/2005/09/curse-of-shawnee-chief-cornstalk.html>

Negotiating with Americans was dangerous business; in one notorious incident, Cornstalk, a war leader turned peacetime negotiator, was murdered by Virginia militiamen under a flag of truce at Fort Randolph in 1777, along with his companions. On the verge of another bloody war, Shawnee Chief Cornstalk hoped to avert the massacre of many of his people by going to Fort Randolph at the confluence of the Kanawha and the Ohio Rivers, to warn the white men of the impending trouble, and to again try to make peace. While Cornstalk, his son, Elinipsco, and several of his braves were at the fort, a party of unknown Indians attacked and killed a couple of the soldiers who were out hunting game. Tempers flared among the white soldiers, and they killed Chief Cornstalk, his son, a Delaware chief named Red Hawk, and the other members of his peace party.



Historical feuds with New France encouraged many Sauk and Fox warriors to develop kinship ties with France's rivals, the British. These ties continued to be significant as late as the War of 1812, when many Sauk and Fox fought on the side of British.

**T**he Fox Wars were two conflicts between the French and the Fox (Meskwaki or Red Earth People; Renards; Outagamis) Indians that lived in the Great Lakes region (particularly near the Fort of Detroit) from 1712 to 1733. These territories are now known as the states of Michigan and Wisconsin. Fox Wars exemplified colonial warfare in the transitional space of New France, occurring within the complex system of alliances and enmities with Native peoples and colonial plans for expansion.

The Fox controlled the Fox River system. This river was vital for the fur trade between French Canada and the North American interior, because it allowed river travel from Green Bay in Lake Michigan to the Mississippi River. The French wanted the rights to use the river system to gain access to both the Mississippi and trade contacts with tribes to the west.

The wars claimed thousands of lives and initiated a slave trade whereby Fox Indians were captured by Native allies of New France and then sold as slaves to the French colonial population. Indeed, alliances between the French and other Native groups (such as Ottawa, Miami and Sioux) as well as those between the Fox and other Native groups (such as the Sauk, Mascoutens and Kickapoos) were an important aspect of the Wars, influencing every stage of the conflicts, including the causes, the fighting and the conclusion.

The First Fox War (1712–1716) began with inter-alliance violence and ended with the surrender of a large group of Fox and the subsequent peace deal. As was custom, peace offerings required the exchange of goods and of prisoners to account for those who died in the conflict, acknowledging the importance of this exchange for establishing peace.

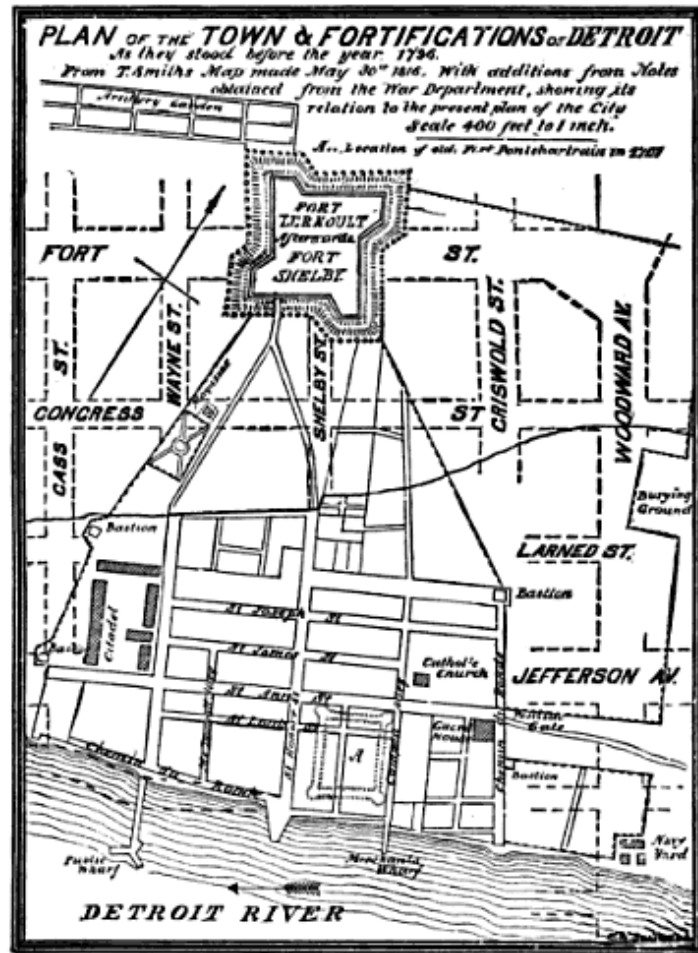
The Second Fox War (1728–1733) was far more destructive than the first, and ended with the near annihilation of the Fox population.

**Image: Fort Detroit 1796.** Detroit captives, captors, and traders became part of the 19<sup>th</sup> century American mythology of Daniel Boone and Davey Crockett.

## ***Slavery and the Fox Wars***

READ: Slavery in New France and Panis (slaves of First Nation descent)

The Fox Wars facilitated the entry of Fox slaves into colonial New France in two ways: as spoils of French military officers or through direct trading. Beginning with the 1716 treaty, **slavery** became an ongoing element of the Fox-French relationship.



MAP OF THE CITY IN 1796.

As historian Brett Rushforth explains:

The French received scores of Fox slaves during the previous four years, placing themselves in a difficult diplomatic position between their allies and the Fox. By accepting these slaves, French colonists had symbolically acknowledged their enmity against the Fox, implicitly committing military support to their allies in future disputes.

Fox slavery in New France thus had a precarious symbolic power. On the one hand, the exchange of slaves signaled the possible end of conflict, while, on the other hand, it also served as a motive for inciting more conflict. In an early French manuscript describing the history of Green Bay, it is suggested that to gain peace with the Fox, it is more beneficial for opposing groups to simply return Fox captives than to take up arms against the Fox. "If this amnesty for slaves is not reached, and if the Fox do not maintain their promises for peace and "take up the hatchet anew, it will be necessary to reduce them by armed forces of both colonies acting in concert."

Slaves were so commonly held that “every recorded complaint made by the Fox against the French and their Native allies centered on the return of Fox captives, the most significant issue perpetuating the Fox Wars into subsequent decades.”

Yet, long after the conflicts, Fox slaves worked in domestic service, unskilled labour and fieldwork, among other tasks throughout New France.

Despite the abolishment of slavery in New France in accordance with the 1709 ordinance, Fox slavery was widespread. This pattern of slavery is evidence that intercultural experience in New France was sometimes vicious.

### ***Prior to the Fox Wars***

The Fox Indians were living in eastern Wisconsin at the time of their first contacts with the French around 1670. The Fox unsuccessfully sought to establish themselves as middlemen between the French and the Sioux, one of their two traditional enemies, the other being the Anishinaabe/Ojibwe/ Chippewa in northern Wisconsin.

Historian Richard White illustrates central Wisconsin at the end of the seventeenth century as “a vast refugee center, its situation constantly changing, nations socializing, cooperating, feuding, fighting, constantly adjusting their strategies to shift in French trading policy, which was always the dominant reality.”

It was not until 1726, with the arrival of Charles de Beauharnois de La Boische, that the Fox and French actually achieve peace. In the past, there had been several attempts to find peace, however, each one failing and causing the Fox to return to war. As a result, during this period, enslaved Fox (men, women and children) entered Canada through raids and became a dominant source of enslaved labour in the Saint Lawrence Valley.

In their book *The Fox Wars*, Edmunds and Peyser discuss the difficulties in nomenclature, saying, “They referred to themselves as Mesquakies, as do the modern Mesquakie people near Tama, Iowa. In the late seventeenth and early eighteenth centuries, however, other Algonquian tribes of the western Great Lakes region and upper Mississippi Valley frequently called them **Outagami**, using an Ojibwe word meaning ‘People of the Opposite Shore.’ In contrast, the French almost always referred to the Mesquakies as Renards, or ‘Foxes.’ Almost 90 percent of the anthropological and historical references to the tribe also use the term **Fox**...since most anthropologists and historians use the term Fox, as do most library reference systems, we finally decided generally to use Fox when discussing our subject.”

“Preface” in Edmunds, R. David and Joseph L. Peyser, *The Fox Wars: The Mesquakie Challenge to New France* (University of Oklahoma Press: Norman, 1993), xviii.

SOURCES: Slavery, the Fox Wars, and the Limits of Alliance, Brett Rushforth, *The William and Mary Quarterly Third Series*, Vol. 63, No. 1 (Jan., 2006), pp. 53-80 (28 pages) Published By: Omohundro Institute of Early American History and Culture, <https://doi.org/10.2307/3491725> <https://www.jstor.org/stable/3491725>

**Massive Tragedy:** by 1790, more than 130,000 settlers had crossed the (Royal) Proclamation Line into traditional Native territories, displacing hunting and trading routes and forcing thousands of Shawnees and other Tribes to migrate out of the region.

**Again, very few Indian tribes are known by the names they called themselves.**



We are also related to Enmegahbowh (John Johnson) (Canadian Ojibwe)—who is he?

### ***New book recounts history through Ojibwe missionary's eyes***

**April 24, 2021—**[Curt Brown @stribcbrown](#) {StarTribune.com]

As winter was about to descend in 1850, about 4,000 Lake Superior Ojibwe were forced to travel to Minnesota Territory to collect money and goods promised in U.S. government

treaties. The new distribution site—Sandy Lake, about 50 miles west of the head of Lake Superior—was “ingeniously contrived,” a government agent said, to remove the Ojibwe to Minnesota just as the rivers froze and snow mounted.

When supplies finally arrived a month late, the flour was “hard with lumps” and the pork “heavily perfumed,” according to Enmegahbowh, a Canadian-born Ojibwe who had come to Minnesota as a Christian missionary. He warned a tribal leader that the food was **unsafe to eat**. “But the Indians were hungry,” he wrote, and soon, “it seemed death was in every home.”

Dozens died over the next five days, including many children, until the death toll from disease and starvation at Sandy Lake climbed to 167. Another 230 Ojibwe died as they attempted wintertime returns to homes near Lake Superior, Leech Lake, Gull Lake and Mille Lacs.

“Oh it was dreadful!” Enmegahbowh wrote in a letter. “Weeping and wailing everywhere!” That grim scene is one of many firsthand accounts in a new book that takes its title from the English translation of Enmegahbowh’s name—“Stands Before His People: Enmegahbowh and the Ojibwe.”

The book offers a unique vantage point on the Ojibwe of the 1800s, said co-author Verne Pickering, because Enmegahbowh “is the only Native American who interacted between the Native population and the white establishment ... and who left a written record.”

Pickering, who is 90 and a retired computer engineer from White Bear Lake, met longtime Episcopal priest and co-author Stephen Schaitberger while on the board of Episcopal Community Services, a charity that went defunct in 2010. Schaitberger had amassed a vast collection of Enmegah-bowh’s letters and invited Pickering to transcribe them, launching an eight-year project that involved nearly 200 letters amid an archive of roughly 1,000 documents.

The result is a deeply researched account of a largely overlooked figure in 19th-century Ojibwe life.

“We’ve tried to let Enmegahbowh speak on many of the issues, and he was very good about expressing himself,” said Schaitberger, who splits his time between Brainerd and Mesa, Arizona. He hopes their book about Enmegahbowh plugs a hole in state history because “a man of his character has been missing from the historical Minnesota narrative.”

Enmegahbowh, **born in Ontario about 1813**, learned English from Methodist missionaries. He took the name John Johnson at his baptism sometime before 1836, the year he first visited the area that would become Minnesota for a treaty conference at Fort Snelling. Within two years, he moved to the future state to serve as a missionary.

After his Methodist mission fizzled in the 1840s, he formed close alliances with Episcopal priests. Bishop Henry Whipple ordained him as a priest in 1867—the first Ojibwe Episcopal priest, according to the book.

“Enmegahbowh was a man between two worlds,” Pickering said in an e-mail, who “always represented himself as an evangelist. He adopted many of the white man’s habits but remained an Ojibwe.”

Along with its account of the Sandy Lake tragedy in 1850, the book explores Enmegahbowh’s role in curbing the chaos that erupted during the outset of the U.S.-Dakota War of 1862. Enmegahbowh’s wife, Charlotte, was a niece of the great Ojibwe Chief Hole-in-the-Day (the Elder), whose son and successor, Hole-in-the-Day (the Younger), organized a small group of warriors to attack whites for cheating the tribe—at the same time that Little Crow was leading Dakota fighters to reclaim Native lands 200 miles to the south.

Enmegahbowh tipped off white leaders of a possible attack on the settlers’ agency on the Crow Wing River. By the time warriors reached the agency, Ojibwe scouts told them the whites were well prepared to rebuff any attack, and it was called off.

Enmegahbowh died with little fanfare on the **White Earth Reservation** around the age of 90 in 1903, and he was buried in St. Columba Episcopal Church Cemetery on the reservation. He’d outlived many of his fellow Episcopal leaders, including missionary James Lloyd Breck and Whipple, his longtime friend and recipient of many of his letters. “No dignitaries attended the funeral,” according to the book.

“Enmegahbowh was the herald of all our Indian work ... the man who first opened the door for all that has since followed of God’s work for the Indians,” said Theodore Holcombe, another early Minnesota Episcopalian.

In the new book’s preface, Schaitberger admits he was self-conscious about writing Ojibwe history as a white man. But he said Ojibwe friends urged him to put his years of research into a book.

“My prayer for the future,” Schaitberger writes, “is that Ojibwe authors will build upon this work and offer their perspectives.”

I am humbled and happy to be related to these great men. It is never too late to find new relatives!



## Modern MIRACLES

### ***Using DNA tests, Dean Lerat (Saulteaux) has created a massive family tree for the Treaty 4 territory in Saskatchewan...***

By day, Dean Lerat is an RCMP staff sergeant in Fort Qu'Appelle, Saskatchewan. But in his free time, the member of Cowessess First Nation is a DNA detective. Lerat, who is Saulteaux, is using DNA testing and archival records to help Indigenous people learn about their biological families and fill in gaps in their family histories. With that data, he's creating genetic maps and extensive family trees of the Treaty 4 area in Saskatchewan.

"The Sixties Scoop adoptees [and] descendants of residential school survivors, I think I've helped over 15 of them now find their way back," he told *Unreserved* host Rosanna Deerchild.

Lerat said people he doesn't know contact him through social media channels, asking him to help them find where they come from.

"I'll spend a couple hours in the morning, Saturday morning, having a cup of coffee ... trying to figure out who their aunts and uncles are. And then I'll send them back a tree if I can. Whether it's partial, whether it's full," he said.

"I'm curious. I like to solve mysteries."

#### ***Creating a 'genetic road map'***

Along with DNA testing, Lerat also uses obituaries, band lists, censuses and old documents from the Northwest Mounted Police (the precursor to the RCMP) to inform his work. He also uses online databases offered by companies such as Ancestry, 23 and Me, My Heritage and Family Tree DNA.

All of this work helps Lerat piece together what he calls a "genetic road map."

### ***The DNA Tribal Detective (excerpt)***

Saskatchewan — On St. Patrick's day in 2016, Dean Lerat and his wife, Julie, went for dinner at Piper's Pub in Antigonish, Nova Scotia. Amid the green-hued beer and slightly over-festive revellers—many celebrating their Irish roots—the Lerats found themselves chatting about their own family histories. Lerat, who's tall with sandy-brown hair, exudes the do-gooder energy of a Boy Scout while maintaining the enviable posture of someone

who's spent decades perfecting a rigid salute. For 25 years, he's donned the red regalia and stiff-brimmed hat of an RCMP officer. He's also a Saulteaux member of Cowessess First Nation in southern Saskatchewan. Dean and Julie both had some Irish heritage, but he knew little about his. That night, the couple made a good-natured bet about whose blood ran greener.

Keen on a victory, Lerat turned to Ancestry.ca, a direct-to-consumer DNA-testing site that has customers spit into a tube in exchange for intel on any genetic relatives it has in its system. Within six weeks, Lerat received his results by email. He clicked on a link and was amazed by the number of hits he received. Not only was he 15 percent Irish, but there, at his fingertips, were hundreds of biological family members—some he recognized and others more distant and unknown. Several were **Lakota** members of the Sioux confederacy in the United States.

Excited by the revelations, four months later, Lerat visited his mother, Joanne, at her home in Cowessess. She'd never known her biological father, and Lerat had come to help her put together an Ancestry kit of her own.

The reunion galvanized something for Lerat: the power of DIY DNA tests to unite scattered families. Within his own circle, Lerat had plenty of friends and distant kin whose lineages were incomplete. There were many thousands of Indigenous survivors of Canada's foster system and residential schools. The possibilities for reconnection seemed endless.

Lerat was looking for a way to occupy himself during the doldrums of COVID, so he offered his services to his mother's cousin and an acquaintance, both in search of their biological fathers. Gradually, Lerat's name began surfacing in Facebook groups of all kinds—for genealogy buffs, for Sixties Scoop (adoptee) survivors and for First Nations communities—as the go-to guy for family research. He receives roughly 10 social-media messages every week from people across the country looking to overturn lifetimes of shame and secrecy.

"It snowballed," he says. "I felt like these people needed my help to find their way home." He's started calling his project a "genetic roadmap" for his people. Less of a hobby and more of a mission. The kind of thing he could dedicate his life to.

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Lerat was born in Broadview, Saskatchewan, 20 kilometres south of Cowessess, which was established in 1880 on the edge of Crooked Lake. His father died in a car accident when Lerat was just six months old, not long after his parents had married. Joanne struggled to parent as a young widow, so Lerat's upbringing became a village effort.

Rosalie, his paternal grandmother (or *kookum* in Cree) often took him to the woods, where they'd trap animals to skin for hides. His paternal grandfather, George, briefly served as chief of Cowessess. Lerat remembers him as unfailingly kind, a provider, a guy

who could fix pretty much anything. “He provided comfort to the dying, the sick, the grieving,” says Lerat. “He was my hero.”

Those were happy years, but generational trauma cast a long shadow. Lerat remembers a lot of suicides in Cowessess growing up, many of them his cousins. Tragedy had touched Lerat’s elders, too.

When his maternal grandmother, Misty Morningstar, was six, a truck drove through the reserve, picked her up and took her to a residential school. The exact details are hazy, but she’s shared what she can recall with Lerat: she thought she was going on a trip. She was beaten and her hair was chopped off. She ran away repeatedly. When RCMP officers inevitably returned her to the school, she refused to let them see her cry.



Lerat regularly visits the home of his aunt Rosaline Delorme (above left), Cowessess’ knowledge keeper, for help with his ancestry research. At 94, she is the nation’s oldest living Elder.

That kind of separation was a horrific yet commonplace feature of life for families like Lerat’s.

Beginning in the 1860s, Canadian government agencies and churches regularly split up Indigenous families, spurred on by the racist mentality that Indigenous parents couldn’t be trusted to raise their own children. As part of a class-action settlement reached with the federal government in 2018, survivors of the Sixties Scoop are now entitled to reparations of \$25,000 each, and grassroots initiatives, like an online mapping project by the Ottawa-based Sixties Scoop Network, are attempting to reconnect people to their rightful cultures. But whole communities remain scarred.

Lerat’s own fractured family history left him with a lifelong feeling of existing between worlds. As a kid, he was particularly close to his maternal great-grandmother Esther—

Misty's mother—who taught him to read. But she was also the product of a residential school, a dark time that disrupted her ability to bond. "I told her I loved her a thousand times and she never said it back," Lerat says. He remembers Esther fiddling with her rosary beads on her deathbed, reciting prayers drilled into her by the nuns of her youth. "That conflict that must have been inside her all her life," says Lerat. "I just call it survival."

In 1976, Lerat started school at Broadview elementary—"the white school"—partly at Esther's urging. Even with his fair skin and light hair, he struggled to fit in. He picked fights, and his schoolmates picked fights right back. In 1988, at 17, Lerat landed at Athol Murray College of Notre Dame, a Catholic boarding school on the outskirts of Regina. He couldn't shake off his shyness when it came to speaking to the white girls. He threw himself into hockey and football and excelled in his favourite subject: history.

Eventually, Lerat's feelings of otherness transformed into a sense of duty. A few of his older cousins were officers in the RCMP, and in 1997, Lerat became one too, starting out in general duty in Saskatchewan the following year. "I joined in an effort to make a difference for my people," he says, "To be a role model." He met Julie, who's now his wife, at basic training in Regina; they were paired together in formation. The two married in 1998 and, four years later, transferred to Nova Scotia, where Julie grew up. There, Lerat worked with the homicide and major crimes divisions, tracking down leads for long-cold cases. The couple shuffled to Ottawa in 2005, when Lerat was promoted to a position in the national Aboriginal policing unit—now called National Indigenous Policing Services. Their daughter, Mary, was born there in 2007. (Lerat also had two children in a previous relationship: his daughter Teigan, who's 29, and his son, Tynan, who died of complications from a swimming accident in 2000.)

Today, Lerat is stationed in Regina and holds the position of staff sergeant, heading up the Saskatchewan RCMP's Indigenous Recruiting Unit. He harbours no illusions about the original mandate of the force—to impose the power of the government at the expense of Indigenous communities. Still, Lerat believes his current role allows him to bridge historical divides; he even wears his red serge when he attends powwows in Cowessess. "A lot of people don't like the police because of things that have happened," he says. "If I can somehow bring a little reconciliation to them, maybe I can change some attitudes." Along the way, Lerat also picked up plenty of skills that apply to his passion project, like how to follow the smallest clues to the biggest revelations. "As a police officer, you try to exhaust every investigational avenue," he says. "It's the same way I track down families."

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On most Saturday mornings, Lerat sits down with a hot coffee and begins sketching out his maps of people previously lost to one another. To hone his DNA detective skills, Lerat has pored over newspaper archives and watched instructional YouTube videos on GedMatch, an online genealogy program. He's consulted band lists and obituaries and conducted (and taped) hours-long interviews with his Nation's elders. Lerat has also

volunteered to work on Jane Doe projects that connect found remains with the identities of missing and murdered Indigenous women. He's even tapped into his professional network, talking to police contacts across Canada about how they use DNA to solve unresolved cases.

Genetic coding requires a little know-how to decipher. When DNA matches are discovered through sites like Ancestry, 23andMe and MyHeritage, results typically come with an assigned number—measured in centimorgans—that increases depending on the closeness of a genetic connection. For example, a higher number is assigned to a parent-child match than one between two cousins. When helping someone find their family, Lerat typically collects the saliva sample in person, then sends it off for analysis. So far, he's paid for the majority of the kits out of his pocket.

Once the results are ready, Lerat explores the Ancestry database for any corresponding family trees and, through plenty of trial and error, painstakingly builds out branches until he hits the bull's-eye—in most cases, a desired relative. Not all of Lerat's work happens on paper or online, either. He's been known to reach out to persons of interest by phone and even arranged for long-lost relatives to reunite at Cowessess' annual powwow.

To date, Lerat has worked on more than 20 cases—most of which came to him via word-of-mouth referrals—and he often juggles four or five at once. His longest project, which involved paternity tests for a mother and her daughter, took three years and ten DNA tests to conclude, not to mention countless hours of research conducted and miles driven. The DNA project has established Lerat as a resource for the people of Cowessess, especially, so many eager to fill in their ancestral blanks. "The relationship between Indigenous people and policing is complex, and Dean's been able to strengthen that relationship because of who he is," says Erica Beaudin, current chief of Cowessess and Lerat's second cousin. "He's deeply loved here for the work that he's done. He's never forgotten where he came from."

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**Figure 30** RCMP Staff Sgt. Dean Lerat poses with his mother Joanne Lerat, and grandmother Marian Morningstar.

(Dean Lerat)

It's hard for Lerat to say no—each case has its own emotional lures, each person their own compelling reasons for seeking out where (and who) they come from. As we spoke about Lerat's own family line, his voice kept cracking. For all his pragmatism and rigour, emotion is what drives his work. When he talks about the people he's helped—and their parents or grandparents—it presses on his own familial wounds. One of Lerat's early cases involved a former foster child in Regina who was taken from his mother, a residential-school survivor, in the 1970s. The man reconnected with his mother later in life, but after enduring decades of trauma, she wasn't at all prepared to connect him with the other relatives he was seeking. "He didn't know his own kinship," says Lerat, who later tracked down a few of the man's cousins. "It was emotional, for both him and me."

In 2021, Cowessess First Nation released a preliminary finding of **751 unmarked graves** at a cemetery near the former Marieval Indian Residential School. Lerat's DNA project helps to connect residential school survivors to living family ties.

This past August 2023, Lerat invited several people he's helped with his genealogy work to meet up with their newfound relatives at Cowessess' annual powwow. For three days, they enjoyed large communal breakfasts and dances performed in the spirit of healing. For his community-building efforts, Lerat received an eagle fan. His family—some old, some new—celebrated with him as he cried.

Lerat estimates that there are now 15,000 names on his family tree alone. His line is just one part of a much more expansive task that may very well take his whole life to complete: a family tree that spans all of Treaty 4 territory in southern Saskatchewan, encompassing members of the Cree, Lakota, Nakota and Saulteaux nations. Lately, the project has morphed into a total preoccupation; Lerat even dreams about his cases at night. Sometimes, he needs a break to get grounded in the present. "I'll go for a run, build something or take a walk with Julie and Mary," he says. "Just to do something together."

Lerat hopes his work will act as an anchor for Indigenous children. Eventually, the results could help to link nameless children in unmarked graves to living family lines. He's also hoping to offer identity to the next generation, perhaps saving them from misguided bonding efforts, like gangs, and the confusion that marked his early years. At a get-together organized by the Cowessess residential school survivor group, held in Cowessess this past summer, Lerat set up a small booth, lined with genealogy documents from his office. He shared census information about various tribes and a list of every family surname in his nation with visitors. His station was especially popular among teenagers. "They were saying, 'I'm Cree!' or, 'I'm Saulteaux!' Then they'd look at each other and go, 'Oh, cool!'"

It's unlikely that the details of Lerat's database will be made public any time soon. He made a deal with participating Elders from Cowessess and Treaty 4 that he'd keep the tree's contents private to prevent people from being retraumatized and protect families from news they may not yet be prepared to face. Lerat is the only person in possession of the Ancestry account password. "When I pass on to the spirit world," he says, "whoever I pass this along



to can be a gatekeeper, and continue to give our people the history of who they belong to.” Until then, he’ll keep chipping away at his nation’s mysteries, just as all of its great healers did. His aunt recently gave him a collection of interviews with surviving medicine men—many from Cowessess—and he plans to spend his winter looking even further back in time.



Lerat reached out to June LaVallee (photo above) in 2021 after the Ancestry database flagged her as a potential cousin. He’s since helped LaVallee connect with more of her relatives, including a great-niece.

LaVallee, on the other hand, is moving forward. In 1970, when she was living in Calgary in her late teens, she gave birth to a baby boy. A social worker told her she couldn’t keep him, that she could never be the kind of mother he needed. LaVallee remembers sneaking out of her hospital room to catch a quick glimpse of her son, of his dark hair and pale skin, before he was whisked away to another family. She spent years searching for him, posting on every adoption database she could find, every trail running cold. It wasn’t until 2020, when she uploaded her DNA to 23andMe, that she got a hit: Audrey from California, the daughter of the baby LaVallee was forced to give up. “I sent her a message saying, ‘Apparently I’m your grandmother,’ ” LaVallee says. “She messaged back within the hour.”

LaVallee’s son, Matt, now in his 50s, was adopted by an American family and lives in Pennsylvania, working as a roofer. COVID made meeting in person a challenge, but they’ve been speaking for two years over phone and FaceTime. There’s typically a lot of crying as LaVallee drinks in every feature of the 10-pound baby who grew into a man during those many lost years.

LaVallee told me she was planning a visit for mid-October. “The hospital wouldn’t let me hold him,” she says. “I just need to hold him.”

This article appears in the December 2023 print issue of *Maclean’s* magazine.

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## MAKING RELATIVES



In the 1990s, my relative Ellowyn Locke (right) took me to meet her Aunt Edna in Pine Ridge (my photo). Ellowyn named me Winyan Ohmanisa Waste La Ke: She loves to travel...

I owe Ellowyn my life.

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*Survivance is more than just survival. Survivance means doing what you can to keep your culture alive. Survivance is found in everything made by Native hands, from beadwork to political action.—Jolene Rickard (Tuscarora)*

I will tell you I am still learning, still listening, still praying.  
We can't undo what's been done but learn from it.  
We can't erase the past but we must never repeat it.  
This story doesn't end or begin here. It's still being lived.  
We do need to know the past to make sense of the present.

I am not an academic. I am not a doctor. I am not an expert. I am not a psychologist.

**I am an adoptee, a LOST BIRD.**



### ABOUT THE AUTHOR

(photo: Little me, Wisconsin)

My education began at a kitchen table in Porcupine, South Dakota on the Oglala Lakota Oyate (rez) in the early 1990s. Thanks to my relative Winyan Wa Sacha Ohmanisa (Strong Walking Woman) Ellowyn Locke (Oglala); her classroom changed my world forever. John

Trudell's vision spoke to me: We must understand that we are not the books we read or the jobs we get. We are more, yet somehow this truth is being lost in today's world. We are more than a grade, or a title, or a salary. We are more than a wardrobe or haircut. We are more important than any technology that will ever exist. We are a soul in progress. And each of us has to think more, be more and do more.

Award-winning journalist and author Trace Lara Hentz (formerly DeMeyer) released her second edition *One Small Sacrifice: A Memoir, Lost Children of the Indian Adoption Project*, which includes opening her adoption and little-known history of the Indian Adoption Project resulting in the Indian Child Welfare Act. Trace is former editor of the *Pequot Times* in Connecticut and editor/co-founder of *Ojibwe Akiing*; and she was news reporter and photographer at the national Native newspaper *News From Indian Country* in Wisconsin. Her academic writing, "Power, Politics and the Pequot: The world's richest Indians" was presented in Munich at the 26th American Indian Workshop. She is also the author of "Honor Restored: The Story of Jim Thorpe" in the book "The Olympics at the Millennium: Power, Politics and the Games 2000, published by Rutgers Press. Her writing, interviews and poetry has been published in newspapers and journals in the USA, Canada and Europe. Trace, a graduate of the University of Wisconsin-Superior, has received numerous news and feature writing awards. Among the many Native Americans she's interviewed, most memorable are American Indian Movement's John Trudell, recording artist Joanne Shenandoah, imprisoned Lakota warrior Leonard Peltier and movie legend Floyd Red Crow Westerman from *Dances with Wolves*. ... She lives in western Massachusetts on Pocumtuckland with her wonderful husband Herb Hentz, a retired college administrator.

***Pray for mothers across the planet so they can keep their children with them until they grow big and strong.***

Ea Nigada Qusdi Idadadvhn. All My Relations in Creations.



There is more to the Universe than we are able to imagine. We are about to leak into the ANCIENT knowledge of being. Our biological system with its millions of years of evolution focused on physical survival is now being transcended with a human consciousness of "something more," how we are more than just a physical body. There is more to the universe than this biological body can comprehend. Courage means heart. Take heart.—advice from healer Patricia Sun

In memory of my childhood best friend, adoptee Kim Peterson (1956-1978), shown here in her high school graduation photo. She was murdered by her husband at age 22. *We never knew where she came from... or her real name...*

# Outcomes of the Indian Adoption Project

Officially, only 395 Native children from 16 States were adopted in the scope of the IAP contract. Thirty-one agencies under contract with the League participated in the project. Realistically, the adoption of Native children in white families went far beyond Lyslo's expectation as other non-member agencies made adoptive placements for Native children. Many sources bear out this view:

A letter dated July 6, 1962 written by Joseph H. Reid underlined that 585 Indian children had been adopted in 1961.

A report written by Lyslo on October 11, 1966 presenting the results of the participation of 66 adoption agencies revealed that 696 children from Indian origins had been adopted in 1965.

A report that the Association on American Indian Affairs released to the Senate Commission in 1977 stated that 11,157 Native children were adopted between 1964 and 1976 (survey for 13 states).

A letter from Arlene L Nash, director of ARENA (Adoptive Resource Exchange of North America), claimed that 48 Native children were adopted in 1972.

We can infer that approximately 12,486 children were adopted between 1961 and 1976 out of the scope of the Indian Adoption Project.

Number of adoptions:

1964-1976 Native Adoptees - 11,157

1959-1967 Native Adoptees - 395

1961 Native Adoptees - 585

1965 Native Adoptees - 696

**From Claire Palmiste, Indigenous Policy Journal Vol. XXII, No.1 (Summer 2011)**

## Our Spiritual Tune-Up

Creator loves the L'nu and would never allow them to be annihilated from the earth. Now, at a time of abandoning hope, all that was known had no value at that moment. Creator knew this and never denied that this teaching was anything more than a spiritual tune-up. First we were taught; then we were saved.

The bear said, "All true humans are given *three spirits* and they all have a name and purpose. The first is called '**safe journey**' — Life is a sacred journey on earth and Creator wants you to know that wherever you are in whatever circumstances you find yourself in, that you may use this Spirit to speak directly to Creator. He promises safety and protection against fear and hopelessness.

The second is called '**wise counsel**' — In the future you will be required to live in something called a community and it will be very important that peace abounds in the community. The only way to peace is to use the Spirit whenever you are gathering to provide aid and assistance to someone, that you use this Spirit to seek the best advice before you decide to act. This is a way of accomplishing peace.

The third is called '**full provision**' — Creator assures and promises that everything you will ever need has already been made available to in your territory. When you seek provision call on this Spirit to guide and help you. Be ever grateful for all that has been provided to you. Believe this and the rain will come." They did and it rained. Life returned to all things important to us.

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It took us fourteen generations to get this teaching right before the settler showed up on our shores. Interestingly, one year after our revival, the bear returned. He told the people that Creator is true to His word and they must know that a people are coming in the future who will need help and in helping them we will in seven generations, lose everything we consider important once again. We will face the same conditions as the drought and everything we know will be unable to save us.

He said the symbol for the teaching is **three crosses**, and when the new people arrive we will know it's them because they will have one cross. This is the one of pilgrimage, of journey. But they will not know how to live in peace with one another and will not know how to live and prosper on this land. They must be taught to live in peace and to prosper without fear.

To safeguard the important ways of life and living that we have learned over eons, our people were given a set of instructions of what needed to be done to take these important

things and make ceremony for remembrance and teaching. This was necessary so our ways could be safely taken to a place of protection and sheltered from the onslaught that was to come in just seven generations. Without belaboring the point, the teachings of the Seven Fires and the Medewiwins Society are rooted here and come from a grand exodus of biblical proportions into the heart of Turtle Island.

We were known throughout as the Cross-People, and the symbols were everywhere. Two sacred bundles were prepared as instructions; one as a treasure chest of beliefs and practices (our true way), the other was for those who remained and would encounter the settler. These instructions focus on the missing measure of peaceful coexistence and provisional understanding. By the 1400s the old story was myth, until the “Cross” appeared. This is why our people celebrated the fulfillment of prophecy when the settlers arrived. Our people were ready, able and willing to adapt as best they could to changing conditions that were to come. They knew that the decades and centuries from arrival to regeneration would be a daily march to annihilation. They gave everything they had because they believed that Creator could not lie about the promise of all things again being available after our sacrifice of everything for the birth of a new humanity on our lands.

The time of regeneration and restoration as prophesied to our people is now. This is the twenty-first generation from the teaching and seven generations from the arrival. The Anishanabec, the descendants of the exodus have become the central focus of traditionalism and protecting sacred ways. We were never worried about losing what we refused to let go, because we knew we would have it all back.

From **mawqatmuti'kw** (Winter-Spring 2011-2012) [www.ikanawtiket.ca](http://www.ikanawtiket.ca) — Told by Kevin Christmas, Treaty L'nu, Membertou, Unamagi: Mr. Christmas is a special advisor to the Membertou Band Council and Chief.



**The Children Will Heal Us: (Places of Transformation: Urban Indian, 2019 exhibit)**

Artist Jay Carrier (Wolf Clan, Onondaga/Tuscarora Nations, born 1963) (my photo)



## **MEGWETCH**

To Dan S., my deepest thanks for your kindness, editorial analysis, for reading an early draft, and for the good words and review.

To Liz Hill, Chi-Megwetch for all you do.

To Anecia, Quyanaa, thank you for your love and support over the many years.

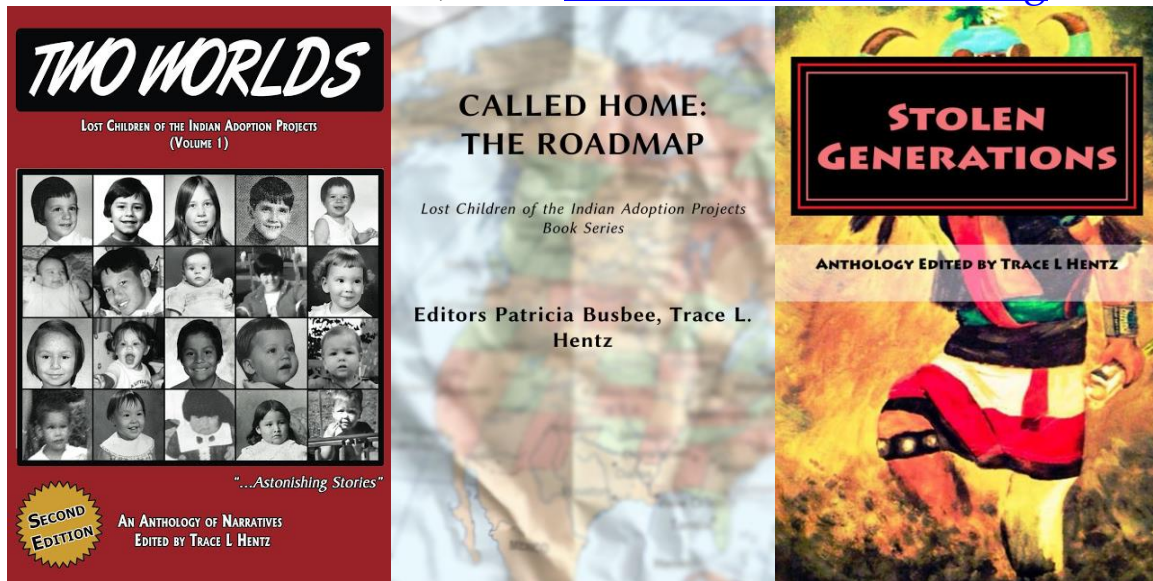
To Raeschelle Potter-Deimel, my best friend and teacher, I love you.

So many brilliant people have crossed my path, too many to name but I love you all.

## PLEASE SHARE THESE BOOKS

MEGWETCH for reading...

BOOK SERIES, visit: [www.bluehandbooks.org](http://www.bluehandbooks.org)



I am honored to be editor of these anthologies, to know these adoptees (or their relative who wrote an essay) and to work with them. Their stories will amaze you, make you cry, make you proud and best of all, these books write new truths, new history, blazing new ground!

**WE are survivors and WE are resilient. That I know.**